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UNITED STATES OF AMERICA.





EVIDENCES

—OF—

MODERN SPIRITUALISM,

BEING A DEBATE

HELD AT

DECATUR, MICHIGAN,

March 12th, 13th, and 14th, 1861,

BETWEEN

MR. A. B. WHITING AND REV. JOS. JONES,

UPON THE QUESTION

“Resolved, That the origin of Modern Spiritual phenomena is
entirely hypothetical, and therefore, the revelations
from that source are not at all reliable.”

REPORTED BY C. C. FLINT,

Of the “Chicago Daily Democrat.”

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BY A. B. WHITING.

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REPORTER'S NOTE.

The following debate was reported by the undersigned, at the request of Mr. A. B. WHITING, and has been prepared by me for the press. The fact that the arguments of Mr. WHITING occupy more space than those of Mr. JONES, arises from the fact that the former speaks with far more rapidity than the latter, and, therefore, said much more in the same space of time. The arguments of each speaker were reported with equal fullness, and with perfect impartiality; and with the omission of a few verbal repetitions, appear in these pages just as they were delivered.

C. C. FLINT, REPORTER.

CHICAGO, April, 1861.

FIRST SESSION.

THE parties to the debate, namely, A. B. WHITING, Esq., and Rev. JOSEPH JONES, met at Decatur, pursuant to the arrangements previously made, on Tuesday evening, March 12, 1861. A large audience of both sexes had assembled to listen to the debate.

MESSRS. HENRY CANOLL, JOHN WOODSON, J. H. WALLACE, and JOHN TARBELL, all of Decatur, were appointed a Committee to preside at the debate, and of their number, Mr. JOHN TARBELL was chosen as Moderator.

The Moderator read the rules which were to regulate and govern the debate, and which had been agreed upon by the disputants. They were as follows: The question to be discussed is—

Resolved, That the origin of Modern Spiritual phenomena is entirely hypothetical, and therefore, the revelations from that source are not at all reliable.

Agreed, First, That the Bible in this debate is not at all admissible.

Agreed, Second, That any reflection on the moral character of the respective parties, to which either of the disputants may be attached, shall be considered a breach of courtesy.

Agreed, Third, That all offensive personalities on the part of either of the disputants, shall be considered a breach of courtesy.

Agreed, Fourth, That it shall be the duty of the Chairman to prevent discursiveness in either of the disputants, and to rule out all questions that shall have a tendency to divert the attention of the audience from the legitimate channel: Provided, that in case of dispute, the matter shall be referred for final decision, to a committee of three.

Agreed, Fifth, That the Committee shall be chosen in the following manner: one by each of the disputants, they to select the third.

Agreed, Sixth, That the debate is to be held at Decatur, prior to the 15th of March, at the discretion of the challenged party, he giving two weeks' notice.

Agreed, Seventh, That each Disputant shall occupy thirty minutes, alternately, in replication—affirmative opening and negative closing.

Agreed, Eighth, That this discussion shall continue three days, or may be closed sooner, by mutual consent of the Disputants.

Agreed, Ninth, That Mr. SIMMONS be chosen a Committee of Arrangements.

The Moderator then introduced to the audience the Rev. Mr. JONES, who said:

I think that it is important, before proceeding to this debate, to attend to some preliminary matters that are to govern us in the con-

duct of the discussion. It will be necessary to determine the time at which the debate shall open and close, and to attend to some other matters which had better be settled now. We may anticipate several such points. It is especially necessary to fix the time when the debate shall be closed. My opponent, Mr. Whiting, may have some suggestions to make on this point; or some of the Committee may have such suggestions to offer.

Mr. WHITING said he had suffered the gentleman who had been selected by Mr. Jones and himself, (Mr. Simmons) to have the entire control of this matter; but he was willing to leave it to the audience to say whether the debate should be conducted in the evening alone, in the day-time alone, or in the day and evening also.

Mr. JONES stated that his understanding was that the debate was to continue three days, and not three nights merely, and he had made his arrangements in accordance with this understanding. He would want three entire nights to say what he himself had to offer, alone. He could not consent to be so hurried as he would be, were the debate compressed into three nights only. But as there was a misunderstanding on the subject, it had better be settled now. He wished that the gentlemen of the Committee would express their opinions. His belief had been that the debate was to occupy three entire days, with a morning, noon, and night session, and he had had hand-bills printed so announcing it. The people had also so understood it, and had paid their money to listen to a debate of three entire days.

Mr. WHITING was willing to leave the decision to the audience or the Committee. If his memory did not fail him, however, his opponent and he had both concluded, in conversation, that three sessions each day would require too much speaking, and he was of that opinion now.

Mr. JONES said he could talk as long as he had a soul within him. He cared nothing about the fatigue of speaking, although he knew that the proposed amount of speaking would necessitate much fatigue. As public announcements have been so made, he thought it would be better to have day sessions.

Mr. WHITING.—“Are you willing to leave the decision of the subject to the audience?”

Mr. JONES.—“I do not know who to leave it to. I want to hear from the Committee. We are the servants of the people in this matter, and want to do what is right. If that is wrong, I want to know it.”

MR. SIMMONS said, that the question as to the time of holding the debate had been talked over by the disputants, and had been left undecided by them, and entirely in the hands of the Committee of Arrangements. The Committee, after mature deliberation, had arrived at the conclusion, that three night sessions would accommodate the greatest number of people, and the hand-bills had been struck so announcing the fact. This had been done with the knowledge of Mr. Jones.

MR. JONES suggested that the debate be commenced to-night, and continue for several nights—possibly for every night this week, and certainly for more than three nights. He had told Mr. Simmons that three nights would never do; and by his consent other hand-bills had been printed.

MR. TARBELL suggested, that there be two sessions each day, at half-past ten o'clock A. M. and seven P. M. Mr. Jones asked when the debate would be concluded under that arrangement. The reply was, on Thursday evening. Mr. Jones insisted that this would not be a debate of three days' duration. He thought it of the utmost importance to fix this matter definitely. He wanted a decision as to the time of closing the debate. He was bound to have a debate of three full days, if possible. The time is proposed to be curtailed, and three days are to be shortened into two. He had supposed, also, that the debate would commence at ten o'clock this morning, and that it would occupy three entire days. He hoped that the debate now was not about to be cut down to four hours in each day, and the three days curtailed into two.

MR. WHITING stated, that he had engaged the services of a Reporter to take down this debate for publication. Under the belief that the debate would occupy but the three days decided upon by the Committee of Arrangements, he had so informed the Reporter, who had made his arrangements accordingly. It would be impossible for the Reporter to remain longer than the time designated.

MR. JONES said, he knew nothing about any arrangements for a Reporter. He was glad that one was present, and had had some intention of engaging one himself. But the people, or at least his friends, had paid their twenty-five cents each to listen to a debate of three whole days, and they ought to have it. He repeated his remarks about the importance of settling preliminaries now, and said he did not think it right to call nine hours three days. We could speak for but one hour to-night, and it was proposed to confine the debate to four hours on Wednesday and Thursday.

MR. WHITING again expressed his willingness to leave the whole matter to the people. If any injustice was to be done to them, let them be the judges of it themselves.

MR. WALLACE moved that the debate proceed for one hour to-night, each party speaking thirty minutes; and that three sessions be held on Wednesday and Thursday, of two hours each, at ten o'clock, three o'clock and seven o'clock; and that the debate close on Thursday evening.

This motion was put to the audience, and carried by a large vote.

MR. JONES said, there was another matter to be determined on. It was usual, in discussions of this kind, for each disputant to have the privilege of briefly replying, at the close of each speech of his opponent, to any misrepresentations of his argument or positions made by the other party.

MR. WHITING replied, that the rules of the debate prescribed that the affirmative disputant should open the debate, each session, and that the negative disputant should close it; but on Mr. Jones again pleading for the privilege of having five minutes at the end of each speech for correcting misstatements or misrepresentations, Mr. Whiting agreed to it.

MR. JONES then opened the debate as follows :

OPENING FOR THE AFFIRMATIVE.

Mr. Chairman, Ladies and Gentlemen:—It may be necessary, at the commencement of this discussion, to explain its occasion. The itinerant Spiritual lecturers have been, again and again, in our village, and have, on all occasions and in my presence, grossly misrepresented the actions and intentions of that form of faith to which I belong; not that denomination of Christians of which I am a member, simply, but the Church at large and the opponents of Spiritualism to whom I stand related. It has been said that we of the clergy shun investigation into the truth of Spiritualism. My friend, my opponent here, has asserted this in our village here, time and again, in and out of my presence. This statement is an exceedingly strange one, and my conscience enables me to declare that, so far as it relates to me, it is grossly false; for if any man ever thoroughly investigated the subject of Spiritualism, that man is myself. I have used the utmost and the most unwearied exertions to obtain an insight into its so-called philosophy. I went, in New York City, to several of the leading Spiritualists there—among them the publisher of the *Spiritual*

Telegraph—and was directed by him to visit certain eminent Spiritual mediums. Several female mediums were named, and several male mediums; among the latter, Dr. Redmond. I have read the Spiritual books which are considered by Spiritualists as best expressing and defending the Spiritual philosophy, and have done my best to obtain a knowledge of the facts and the so-called philosophy of this peculiarism. So the statement that the clergy shun the investigation of Spiritualism, is not true so far as it regards me.

But it is also asserted by the Spiritual lecturers that we of the clergy do not allow the people to think and judge for themselves, in this and other matters. In private conversation I have repeatedly denied this. We give the greatest liberty to those over whom we have control. We do our best to promote thinking and intelligence among them, by throwing out thoughts for their investigation and judgment. We do not attempt to bind any one over whom we have control. And I believe that the more the people do investigate the subject of the claims of spiritualism to belief, the more firmly will they become convinced of its entirely superstitious character—that it is a system of phenomena resulting from the sentimental part of our nature—a system coming down to us from the ages of the past—the dark ages—when men were rude and unlearned, and when letters were scarce—when every one, as the poets and historians of those times have told us, saw a ghost or spirit in every church yard, in every field, and around every house. But as intelligence and the light of civilization advanced, these things were going away, like clouds dispersed by the sun at mid-day, until this Spiritualism came upon us. It is because we wish the people to think about these things and to investigate them, that we have thrown out the challenge for this discussion.

✶ But it is often said of us that even should we investigate the subject of spiritualism, and become convinced of the truth of its claims, we should not confess our conviction, and for what reason is best known to those who make the charge. This is a grave slur cast upon our profession, to say that the class of men to whom I belong is so immoral, for I will use that word, as to refuse to confess what they know to be true. For my own part, I deny this, and I assert again, that I have investigated the subject of Spiritualism most thoroughly, and trust to be able to prove, before this debate be ended, that my researches have not been in vain.

Another reason why this challenge has been thrown out, is that

Spiritualism, unlike every other imposture, has actually challenged investigation of its claims. It has thus displayed an apparent candor and frankness which commands my admiration. All other impostures have shrunk from investigation. The imposture of Mahommed, and of the other pretenders of Heathen history, would not sanction, much less challenge, investigation. But Spiritualism stands boldly forth, and loudly and vauntingly challenges investigation, and to those who know that all the other impostures, of which history is full, shunned investigation and research, this fact appeals with great power. They suppose there must be something in this system which is intruded upon their attention with so much dogmatism and pertinacity. They think there must be something supernatural and supermundane in these manifestations, which claim so much for themselves, and which with this dogmatism and pertinacity, clamor for an investigation of their authority and genuineness.

We will show you that no such cause exists for these manifestations; and that reasons may be assigned therefore, which are entirely of earthly and natural origin; that there is nothing supernatural or supermundane about them. It does not become me to prove anything of this kind, under the terms of the question which we are to discuss, but I shall do so most gratuitously, and not only show that the so-called spiritual manifestations are not certainly of a spiritual origin, but that they really have an earthly and a natural origin.

The question upon which this debate is made, reads as follows :

“Resolved, That the origin of modern Spiritual phenomena is entirely hypothetical, and that the manifestations from that source are consequently not at all reliable.”

Now, the word “hypothetical” denotes uncertainty; and it is my intention to show you that it is very uncertain that the manifestations it produces are of spirit origin; and if I do this, I will have been successful in maintaining my affirmative position on the question I have just read to you.

I hope that my opponent, in his reply to the arguments and facts which I shall advance, will adhere closely to the question. The investigation, you will remember, is confined strictly to modern Spiritualism: it has nothing to do with ancient, heathen or scriptural Spiritualism, but simply with that which is in our midst; which Judge Edmonds declares is manifested in every hamlet and every city in our nation. If it is so general, so wide-spread, so universal, as its friends claim it to be, it becomes us to seek out its origin and to judge

it by itself. Let us not run off and seek its connection with any ancient manifestations of spiritual intercourse; but let us attend closely to that which is in our own midst, and the baselessness of the claims of which we are desirous of demonstrating. Therefore, I hope my opponent will keep close to the words and the terms of the text.

We expect that in this debate we shall be misrepresented and our position misstated. We do no injustice to our opponent when we express this expectation; for never does a Spiritualist stand up to speak of the Church of Christ without misrepresenting it or its claims. I shall look for this; and I desire to say distinctly now that if it does occur, I shall take no more notice of it than I would of the hypothetical man in the moon. If my friend chooses to abuse that Holy Book on which my faith is founded, and on which all my hopes depend, I shall not attempt any answer to his attacks. By the rules of this debate, the Bible is excluded as evidence; for the reason, that if the phenomena of modern Spiritualism, so-called, be really of spiritual origin, that fact can be demonstrated without the aid of any book at all. We care not for the Bible, or for the work of any historian in such an investigation as this. If these manifestations occur, we are as capable of attesting and investigating them as the ancients were, and we claim the right to do so. I trust that my friend will remember that we are obliged by the rules of this debate, to attend to the investigation of the origin of modern Spiritual phenomena.

It will be said, in the course of this debate, that we do not understand the philosophy of Spiritualism. When I hear this expression used, I feel like exclaiming, "Gracious Heaven! save the mark!" They who use this term do not understand the meaning of the word philosophy. They prostitute that beautiful word when they talk about the philosophy of Spiritualism. Pay attention to these hifaluting expressions—to these resounding words—and then pay attention to our answers thereto, and you will see that the origin of these so-called spiritual manifestations is very hidden, very recondite, very abtruse, reaching down even to the bottom of the bottomless pit. I hope my friend will not attempt to throw odium upon his opponent by accusing him of ignorance of the subject he is discussing. Every Spiritualist with whom I have conversed on the subject has assured me, with an air of magnificent superiority, "Oh, you don't understand the philosophy of Spiritualism, or you would not talk so!" But I have been at great trouble to understand it; and I challenge anybody in this room to understand it better than he does, who now

addresses you. I have traveled many miles, and expended much money on purpose to understand it, and I think that I do.

In this session, because of the lateness of the hour, I shall not enter into any of the evidences of the imposture of Spiritualism; these are reserved for to-morrow. But my opponent will be so kind as to keep closely to the question in his remarks. I shall try and do so. I believe that if we conduct this debate with gentlemanly courtesy, and with a sincere desire for the advancement of truth, it will be promotive of the moral good of the place in which we live.

OPENING FOR THE NEGATIVE.

Mr. WHITING commenced his opening as follows :

As was suggested by my opponent in his opening speech, we can do no more than commence the good work this evening. In regard to one point made by my friend, I wish to be clearly understood. This is in regard to the exclusion of the Bible from the debate as evidence. It was my own wish that the Bible should be admitted as part of the evidence in this discussion. It is a book I have never treated with disrespect, but always with a proper degree of courtesy. But my opponent himself wished the Bible excluded, and the rule was so made.

With regard to the origin of spiritual manifestations, I expect to be able clearly to show that there is in these manifestations something beyond and above the normal powers of man, and that these manifestations contain within themselves the proof of their own spiritual origin. I shall not take the liberty of telling you, as my opponent has done, what you are to expect in the course of the discussion from him. He has alluded to the fact that he anticipated misrepresentations at my hands. I shall not say this of him. I will leave it to the audience to decide what course he and I shall pursue.

My friend has said that in this investigation the testimony of others—human testimony—was of no avail; and that he should demand evidence that could be brought home directly to him. This he has a perfect right to do, and to reject any and all evidence that is not satisfactory to himself: but he has no right to judge what evidence will be satisfactory and convincing to you. You are each for himself,

individually, to receive that which appeals to your own good judgment; and if the testimony we shall offer you shall be sufficient to show you that there is convincing proof that the origin of modern spiritual manifestations is a spiritual one, you should be governed by that proof. The evidences we shall introduce are the same as those which are so frequently offered by orthodox theologians in proof of the divine origin of the Bible, viz.:

First, the sublimity of these spiritual manifestations.

Second, the fulfillment by them of many prophecies.

Third, the miracles of healing diseases, of speaking in unknown tongues, and other gifts peculiar to modern spiritual manifestations, as well as to those of more ancient days. I shall claim that these evidences demonstrate their spiritual origin by their own internal truth. We shall then refer to various physical manifestations; among them the painting, by spiritual hands, of portraits of deceased persons, some of whom the painting medium never saw or heard of, and some of whom had been dead at the time of the painting of their portrait, more years than the medium artist had lived. These manifestations claim to be spiritual. Here is a claim set up: "We say," they exclaim, "that we are spirits: every rap, every tip of the table, every manifestation of the kind is made through spiritual agency." These manifestations come, not only through the low and ignorant, the obscure and the humble, but also through the mediumship of the great and shining lights of the world at the present day; through the poets, the artists, the learned men, the savans of this country and of Europe—aye, and through ministers of the gospel, who, with all due respect and courtesy to my opponent, are certainly entitled to fully as much respect, consideration and belief as he. Now, is it to be supposed that these men are all either false in their claims as regards these manifestations, or that they are self-deceived? Are they not capable of reasoning, of understanding, of weighing the quality and quantity of evidence which has convinced them of the spiritual origin of these manifestations? We think they are. We shall introduce here the evidence of these learned, candid and profound men of Europe and America, and ask you to weigh and receive it as you would any other evidence of equal weight and respectability. I will also offer you the evidence of my own experience, both in this and adjoining States, which I have gathered through a period of several years, passed in the investigation of these phenomena.

My opponent will ask me why we do not produce these manifesta-

tions here. I answer, that these manifestations can take place only when certain conditions have been complied with, that are always previously demanded. It is not claimed that the spirits which cause these manifestations are perfect and can control these conditions; but it is claimed, that under these certain conditions there is sufficient evidence to convince any thinking mind that the authors of these manifestations are spirits. If these manifestations were all the result of some mysterious throe of the mind of the medium, why do not the mediums own the truth? Even our opponent will admit that some of these mediums are honest men and women; that they are not all intentional deceivers; that they are not all willingly lending themselves to what they know to be an imposture. If he will not admit this much, the people will. Are these mediums then all self-deceived or deceivers? As we go on and quote manifestations which have occurred, and some of which I have myself witnessed, I trust you will listen to me with calmness and attention. We have that confidence in the candor and good sense of the people of Decatur, that leads us to believe that you will do this.

When we consider the growth of modern spiritualism—when we look back for twelve years, and see the wonderful progress it has made—when we remember the millions of minds who have become convinced of its truth—when we see it stretching out its giant arms across the ocean, and embracing within its circle such men as Lord Brougham, Sir E. L. Bulwer, Dr. Ashburner, and Sir David Brewster—when we see it obtaining a footing in the palace of the Tulleries, and behold the life of Napoleon, Emperor of the French, saved by spiritual manifestations, procured through the channel of mediums in Paris—when we hear that the learned Baron Goldenstubb, of Germany, is a believer in its truth, and that the illustrious Russian family with which the celebrated medium Home has allied himself, are living witnesses to its authenticity—when we see all these great, and learned, and eminent men bowing down before this great gospel, are we to suppose that a system which could command such believers, is founded on a mere hypothesis?

If these manifestations are worth anything, if they are to be credited at all, they are worth everything to mankind. If they cannot be explained upon any other hypothesis than that their origin is spiritual, it is an evidence of the truth of our position.

We have first the assertion of the spirits themselves. This is the beginning of the chain of evidence, which, as we contend, will lead

any truthful and candid mind to the belief of the spiritual origin of these manifestations. There is no claim set up that the manifestations are produced by magnetism, by odyllic force, or by satanic influence. "We are the spirits of the dead; of those who, like you, once lived and loved on earth; we are the spirits of your departed friends—of your wife, who still cherishes the love which blessed you while on earth, and who watches over you now with an unceasing care; of your husband, whose warm and true affection for you the cold hand of death has not chilled; of your father, your mother, your sister, your child, who lived only long enough for you to see and learn how fair and beautiful it was." These are ever their assertions, and the truth of these assertions they are ever ready to demonstrate. Not that I mean to say that they can at all times control all the conditions that are necessary for these demonstrations. We cannot say to our spirit friends this evening, come up here upon this platform and show yourselves to this audience. But we do claim that these spiritual manifestations, and they, too, of the most satisfactory and convincing nature, are occurring every day, and we shall ask you to give your attention and your judgment to the evidence we shall offer to show to you that this is true. We shall give names, and dates, and places, and accumulate evidence of this nature until unbelief, with an unprejudiced mind, shall be impossible.

One of these evidences is the universal and continued belief which has always existed in the human heart, in all ages of the world, of the reappearance of the dead. Dr. Johnson, that great and learned man, the biographer of Shakspeare, said, in reference to this universal belief:

"That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which, perhaps, prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience could render creditable. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears."—*Dr Johnson*.

Every nation has cherished such a belief, and its universality can only be accounted for by the hypothesis of its truth. This applies to the manifestations of modern spiritualism, as well as it did to those manifestations of communion with the world of spirits, which appeared in the days of Dr. Johnson. I have no means of knowing what will be the course of my opponent. But whatever it may be, I

shall endeavor to refute the arguments he may advance, and to prove by my own arguments, that these manifestations of modern spiritualism contain within themselves the proof of their supermundane and spiritual origin.

If it be true that the spirit of the mother who bore you, and who watched over you with that infinite tenderness and love, that a mother's heart can only know, still is near you, and can communicate with you; if it be true that your kind and noble father, who trained you in the path of rectitude and virtue, still can watch over and guide you; if it be true that your beloved wife, in whom your very life seemed bound up, and whose death seemed to take away all that was lovely and delightful in life, still lives and loves you as she did of yore, and still can make that love manifest to you; if it be true that the spirit of that little child, which seemed so much like an angel while on earth, that the blow which took it from you, did not surprise so much as it grieved you, still hovers around you, and can assure you of its angelic presence—if all this be true, does it not come home to every human soul, and is it not important that you should be convinced of truths which bear with them so much comfort, consolation and strength?

The question agreed upon covers the whole subject. If my opponent proves that these spiritual manifestations are not of a spiritual origin, he gains his case. But, on the other hand, if he does not prove that, and we establish clearly that they are of spiritual origin, you will realize the relevancy of our evidence. By all theologians, and by all orthodox bible students, great stress is laid upon the sublimity, the fulfillment of prophecy, and the miracles of healing, which they claim establish the divinity of Christ. We shall take the same course, and shall claim that these same evidences form the spiritual origin of these modern manifestations. I have no intention to abuse the Bible or the Church. There shall be no such abuse, and the rules we have adopted forbid it, even if so inclined. Spiritualism invites research and investigation, and although my opponent has given it the credit of this fact, we say that while it challenges investigation, it leads you to candor, and to the reception of truth; and we advance this to show that it is not an imposture. Where did you ever find an imposture willing and anxious to challenge investigation? Such an instance cannot be found in the history of the past ages, or in the records of the present. But Truth always challenges examination and research—falsehood always shrinks from it. Like

Gallileo, who invited even his persecutors and opponents to look through the telescope and to behold for themselves the evidence of the truths he adduced, we invite you to look through the telescope of religious truth, and behold the glorious stars which sparkle upon the firmament of modern spiritualism; and as your eyes are brightened by their radiance, so shall your spirits be enlightened to receive the truth. But as Pope Urban refused to investigate the truth of Gallileo's statements, and declared by his infallibility, that it was impossible that the earth should move, so are there some who are ready to declare by their infallibility, that Spiritualism cannot be true. But the people, the nation at large, is ready for the reception of truth.

My opponent has declared that he would show that the origin of these spiritual manifestations reached clear down to the bottomless pit. We are glad that he has departed from the terms of the resolution which we are to discuss, so far as to say this. We should like to have that fact proven. If he does prove that the origin of these manifestations reaches down to the bottomless pit, he will prove that they have a spiritual origin; for, according to all theologians, there is a world of dark, lost and miserable spirits, who inhabit that world of woe, which he designates as the bottomless pit; and if he can show that these dark spirits originate these spiritual manifestations of modern times, we can also show that the bright and happy spirits of the departed can likewise come from their celestial home to revisit the earth. If he meant that the spirit manifestations had their origin in the dark abode of damned souls, he has, himself, overthrown his position, which was a denial that these manifestations had any spiritual origin at all.

Here Mr. WHITING's time expired.

Mr. JONES wished to ask Mr. Whiting whether, during this debate, he should address the audience in his own individuality, or as simply the medium for another.

Mr. WHITING replied that he did not know that this was at all relevant to the discussion. He held himself responsible for whatever he might say.

SECOND SESSION.

WEDNESDAY MORNING, MARCH 13.

The MODERATOR stated, that in accordance with the agreement previously made, Mr. Jones would open the debate again for the affirmative, in a speech of thirty minutes.

Mr. JONES said—

Mr. Chairman, Ladies and Gentlemen:—It affords me unqualified pleasure to be able to congratulate my spiritual friends upon their recent conversion. We were assured by our opponent last night, that you believed in the Bible. Hitherto I had supposed you had entertained an entire disbelief of that holy book; but, if my friend's statement be true, I offer you my sincere congratulation on your conversion to truth. My friend, in alluding to the exclusion of the Bible as evidence in this debate, endeavored to make capital out of the fact that he wished the Bible admitted, and that I desired it to be excluded. We assigned, last night, the reason why it was agreed that the Bible should have nothing to do with this discussion. Judge Edmonds says that these modern spiritual manifestations exist in every city and in every hamlet in our country. If so, cannot their claims to a supernatural origin be determined without any reference to the Bible? Suppose that some extraordinary circumstance, some remarkable phenomena should occur in Decatur, and that when you went to investigate that manifestation, you should be told that it must be true in all that it claimed to be, because it was proven by the Bible. Would not you consider a man, who should thus address you, as a fit subject for a lunatic asylum? But in addition to this, we desired to exclude the Bible from this debate because the Spiritualists deny the truth and authenticity of that book. If we assert this, they will tell us it is not true; and I have often been surprised at the wonderful amount of piety which these Spiritualists would exhibit upon such an occasion. The Bible not true! they would exclaim, in holy horror; why,

it is you who are the infidels and not we; it is you who have stricken hands with the Infidel Hume and assumed his positions, and it is we who are the real Christians! No people have such an attachment to the Bible as we have! Now, the truth is that the Spiritualists believe the Bible just as much as they believe Shakspeare or a last year's almanac. Shakspeare and Milton, to them, were quite as much inspired, if not even more so, as Isaiah was; and although Jesus spoke some words of truth, they have made such advances in spiritual progression, that his inspiration is quite eclipsed by their own. They believe just as much of the Bible as they believe to be true; and just as much of it as they believe not to be true they reject. How wonderfully profound and remarkably recondite that is! If you bring the Bible into a discussion, they will select those portions of it which seem to sustain their positions, and which, by the way, are always the mere suppositions of the people who wrote them, and they will swear that these parts of the Bible are infallibly true; but that the portions which condemn them are also and equally infallibly false! In fact, they believe the Bible just as President Jackson believed the Constitution of the United States—that is, just as he understood it; and they understand that all parts of it which reflect upon them are entirely false. It would also be absurd to assert that the Bible would be legitimate evidence in this debate, for the reason that this is not a religious discussion. I should never belittle myself so much as to debate Spiritualism as a religious subject. There is a sort of religion built upon it, I know; but my opponent, I understand, builds his religion entirely upon the revelations of nature. I hope these explanations will satisfy my spiritualistic friends. I should consider it too great a sacrifice of my dignity to treat Spiritualism as a religion.

My opponent spoke of the rapid progress of Spiritualism; of the four millions of souls, who believe in it in this country alone; of the large number of illustrious *literatti* and *savans* of England and Europe who had embraced it; of its obtaining a footing in the Court of the Tuilleries; of its stand in the high places of England; of its numbering among its disciples a Brougham, a Bulwer and a Goldenstub; and from all this he would infer its truth. Now then, there are reasons in the constitution of the heart of man, and in the thing itself, which will account for this wide-spread prevalence of the imposture. It appeals to the personal vanity and pride of mankind. It is a large thing to be possessed by the spirit of John Milton, Lord Bacon, or some other eminent man; it is very flattering to the vanity of a young

man to fancy that he is possessed by the spirit of some Italian poet, or by the shade of Sir Isaac Newton, or some other eminent man of former years; and hence many of these mediums make these pretensions through this spirit of vanity. Again, Spiritualism appeals to the native belief in the supernatural, which has ever been found implanted in the heart of man: that belief which exists as well in the untutored savage as in the polished citizen. This belief leads us, when any story purporting to be from the other world reaches us, to listen to it: this natural instinct of the soul is taken hold of, and we strain our ear to catch the sound of the celestial music of the spirit land. But when we listen for these spiritual manifestations and spiritual songs, we listen in vain. Spiritualism also appeals to that beautiful sentimentalism which exists in every human soul. Very beautifully, indeed, was this sentimentalism appealed to by my friend in his opening remarks. I was pleased with the beautiful manner in which he alluded to the belief that the spirit of the beloved wife, and husband, and sister, and parent revisited us on earth and communed again with those they had left behind them. Would to God that this belief were true! But it is not so! The pretension that these manifestations do occur, is a falsity; and we declare that this sentimentalism of the human heart has been shamefully abused by Spiritualists, and that their claims are as false as the light that shines on glory's plume.

But Spiritualism also appeals to man's dislike of revealed religion. Wherever you find a Spiritualist, you find a bitter opponent of orthodox religion: one who looks upon it as the very incarnation of hell, and the foulest fiend that ever afflicted poor humanity. Who will not join the Spiritualist in this hatred of religion? Does not the claim of Spiritualism appeal to the depraved instincts of man—to infidels who hate the truth of God as proclaimed from the pulpits of his ministers? The fact is, that modern infidels do accept Spiritualism as true; and I shall prove that most of the leading Spiritualists have been leading infidels.

I have to observe here one point that my opponent made. He said that if these manifestations cannot be explained on any other satisfactory hypothesis than the one of spiritual origin, then our resolution falls to the ground. Now, I want you to observe the fallacy of the Spiritualists in this matter. They declare that certain extraordinary things have happened; and if we cannot explain how they occur and what is their origin, they insist that their theory is the only correct

one and must be accepted. Now, I remember that when I was a boy, the Wizard Jacobs came to the school where I was then studying, and gave an exhibition of his jugglery. He exhibited things to us, which we could not understand; but our teacher warned us not to believe that these wonders were the work of magic, simply because we could not understand how they were produced. Now, when these Spiritualists come before you and exhibit their unaccountable manifestations, just be so kind as to tell them of the wonderful things that Wizard Jacobs and Blitz and Anderson will do—things that they cannot explain any more than you can explain their so-called spiritual manifestations; and then ask them if the tricks of these Wizards are to be accepted as supernatural because you cannot tell how they do occur. Would not this be preposterous? Is everything that is unaccountable to be accepted as supernatural? I do not know whence coal comes; but I know that coal exists. I do not know its composition—whether its elements are vegetable or mineral; but I do know that it exists. Now, I don't know where these spiritual manifestations come from; but on that account am I to be made to jump to the conclusion that they must come from spirits? Yet this is the logic of our friends. Wizard Jacobs, come back again! There is a man who can do things you cannot explain, and he will deceive you as thoroughly as any Spiritualist can do.

Take the fact of gravitation: we know that such a law in nature exists; but we do not know its theory; we cannot get at its cause; we cannot explain it;—in one word, am I to jump at the conclusion, because I see that matter is governed by this principle, which I cannot understand or explain, that in every particle of matter resides a spirit? Take the phenomena of vegetation—the most common and universal of all phenomena—none can explain it: there is a great mystery here; but if even a little child should say that because we cannot explain why the grass and the flowers grow, therefore we must admit that supernatural and spiritual causes are the origin of vegetation, we should regard that child as a fit subject for admission to the asylum for idiots. And our spiritualistic friends are fit subjects for such an asylum, when they assert that, because we cannot explain the origin of their manifestations, we are bound to accept them as spiritual. This is, indeed, gullibility, insanity, folly beyond all human expression.

Now a word as to human testimony. My friend has observed that I stated that in this debate, human testimony should be of no avail.

I would be a consummate fool to say so. I trust that no such thing was said. Are the Reporter's notes here? Do they represent me as saying this? I do believe human testimony to be of the greatest value. All the facts of history, all the truths of religion, all the facts of science, rest upon it. Human testimony enables me to know that my Bible is true, to know that the treasures of science and literature are true; and feeling this, as I do, I am sure no such expression could have escaped me. But although human testimony is of so much avail, and although it is so highly important, is there to be no limit to it? Shall we believe every one who comes with a marvelous story; every noodle and ninny who has seen this and that spooke, or this and that marvelous ghost? We should be bereft of our senses should we be so gulled. I wish to say, once for all, that human testimony is not sufficient to establish the truth of Spiritualism; for the reason that every subject must be proven by its own appropriate evidence. Every Court of Justice requires that every case before it must be proven by the best evidence the case can afford. The testimony proposed to be offered by my opponent is not relevant or conclusive. It is not the best the case is capable of. If you say that these manifestations do occur, that these things are done, I reply, bring your mediums here and let us see them perform these things, and produce these manifestations. If you went into court to prove the existence of a certain writing, and you should refuse to produce it, although you had it in your pocket, but should bring up witnesses who would swear you did have it, would not the Court dismiss your case? You might say I won't produce this writing, but here is a man who will swear I have it, and here is a man who will swear so also. Would not the Court order you to be locked up for contempt, for refusing to produce the best evidence, when, according to your own showing, it was in your power to do so? Why then can we not have these mediums here to produce in our presence these manifestations, of the origin of which we are to debate? Oh, the conditions! The conditions are not right! The conditions are first that you should be extremely gullible. I see, by the expression of the countenances of this audience, that there are some gullible people here. Call your mediums upon the stand now, surround them with these gullible people—first let me place some paste-board or some putty beneath the hands of the mediums, and then, if they produce the raps, I will give up the case. My opponent says that they can paint the portrait of a deceased person, whom the medium artist has

never seen. I reply, that I will place a name in a sealed envelope, and if they will tell me the name correctly, I will give up to them my whole library, which I value at five hundred dollars. One of the conditions is, that the room must be darkened—it must all be done in the dark—then some one who thoroughly believes must be present. There must be no antagonistic influences present. If there is, then the table cannot be moved an inch, because there are negatives present. When my friend gets up to reply to me I call on him to reply to this point. I know that here in Decatur we are said to have many mediums—some pantalooned and some pantaletted—and I call on my friend to bring them along, and let us see what they can do. We will not believe without evidence, and I claim that the evidence in this case, to be convincing, must be the best that the nature of the case will allow.

Here Mr. JONES' time expired.

MR. WHITING'S SECOND REPLICATION.

Mr. WHITING said:

In commencing my second replication, I shall answer the last portion of my opponent's argument first: namely, his assertions in regard to the availability of human testimony in this debate, and the fact that Spiritualists claim that because these manifestations cannot be satisfactorily explained on any other hypothesis than that of a spiritual origin, therefore, their origin must be spiritual. This is a part, but only a part of the chain of reasoning, which, in my judgment, proves the truth of my position. I adduced the argument that there was ample proof of the truth of my position, if human testimony was of any avail. I did not intend to misrepresent the argument of my friend, but I understood him to make his remarks as to the availability of human testimony, as it related to Spiritualism, and to deny its appropriateness in this discussion. We contend that it is of avail, and that it is appropriate here. My opponent admits that his Bible is proved true by human testimony. If this be so, and if this kind of evidence is sufficient to convince him of the authenticity of the Bible, is it not also sufficient to prove that persons have talked with the departed spirits of men and women who once lived upon this earth, and who now return to warn, counsel or condole those

they left behind them? Human testimony we shall adduce in order to prove that these modern spiritual manifestations are produced by the spirits of departed human beings. We do not claim that these spirits are infallible in their utterances, or even that all their revelations are true, any more than all the revelations from this world are true. We say that these manifestations are produced by the spirits of human beings who have laid aside the form they wore on earth, but who are the same beings they were on earth, with the exception of the advances they have made in spiritual progression. Now, the multiform and varied testimony we shall introduce to prove this, does not all come from gullible individuals—persons who are ever ready to believe every superstitious theory that may be placed before them. On the contrary, our evidence will come from all classes and conditions of men, from the rich, the learned, the powerful and the exalted, as well as from the poor and humble.

Now, as to the first remark of my opponent as to the Bible. He asserts that Spiritualists, as a class, do not believe the Bible; but that they ridicule and abuse it. Although there may be a difference of opinion between my opponent and myself, as to what the Bible teaches, I have no doubt, could it be produced here, that I could derive quite as much proof in favor of Spiritualism from its pages, as my opponent could against it. There are many sects of Christians who found their belief upon the Bible, but they all believe the Bible just as they understand it. Does the Catholic understand the Bible in the same way as the Protestant does; does the Episcopalian understand it as the Puritan does; does the Presbyterian understand it as the Baptist does? No. The Orthodox Commentator on the Bible is Doctor Adam Clarke, and the Spiritualist has as good a right to accept any other commentator, as the Presbyterian or Methodist has to accept him.

My opponent adduces, as one reason for the remarkable spread of Spiritualism, that it appeals to the vanity of the mediums. He says, that it is a nice feeling to be possessed by the spirit of John Milton, or of some great Italian poet. Now, the simple and obvious answer to all this, is, that any medium could gain far more credit and renown and pecuniary advantage by denouncing Spiritualism as an imposture, by claiming that the utterances which he or she gave forth were his own and not anothers, and by claiming for himself the credit of that which, as a medium, he would ascribe to some higher and more intelligent influence. If vanity was to be gratified; if lust of gain was

the ruling motive, this would be the course to pursue. The celebrated medium, Cora V. L. Hatch, has lately published to the world certain essays, said to be the production of the spirits of Henry Clay and Andrew Jackson. These communications, in cleverness of analysis, in profound statesmanship and comprehensiveness of view, compare favorably with any of the utterances made by these great men while yet upon the earth. Now, if Miss Cora Hatch, in her own strength and without the influence of some power higher than herself, can produce such essays as these, would it not be far more to her advantage, in every light, to claim this power which she possesses? Would she not, thereby, gain brighter laurels than those she has yet gathered, and receive an adulation far more flattering to her vanity than any she has yet had? Most certainly. So with the speaker who addresses you, and who for six years has pursued his investigations into the truth of Spiritualism. He has received many offers of salaries, ranging from two thousand to six thousand dollars per annum, if he would affiliate himself with the orthodox churches and preach orthodox religion. Some Episcopalian clergymen in the City of Baltimore offered to secure to your speaker a salary of five thousand dollars per year, if he would take the orders of that church and become one of their number. That, certainly, is some inducement to a young man, who, if we are to believe my opponent, is wholly actuated, in common with other spiritual mediums, by a love of vanity and a desire for gain. That is, certainly, something to tickle the vanity of a young man; but it is not enough to buy from me my love of justice and truth. There is nothing in this assertion of my opponent, that the spread of Spiritualism can be accounted for on the ground of the vanity or avarice of its mediums, that will bear the test of investigation.

But my opponent next alludes to the sentimentality of Spiritualism; and here I contend that he admits a potent argument in our favor. He admits, that in every human heart there is something that responds to the claims of Spiritualism. Every one desires to know the proofs that he is to be immortal, and longs to catch a glimpse of the eternal world to which he is hastening. Our opponent once admitted to us, in private conversation, the ministration of angels. Philo Judeas admitted this, and asserted that the whole air is full of angels. He was a man of learning, of skill and strength of mind; and he declared that these angels were the souls of departed human beings. He also asserted, that the heroes of the Grecians were synonymous with the Hebrew angels. We cannot see how our opponent can get

around the idea of the ministration of disembodied spirits. If a man desires wealth, and will prostitute every other faculty of his mind to its attainment, he will certainly acquire what he seeks. If he desires notoriety or fame and bends his energies in that direction, he will reap the reward of his labors. The great acme of the soul's desire has within itself the power of its own gratification. Every person who desires to live, desires to know how to be happy; and man does become more and more happy as he advances in true progression. He can acquire a knowledge as well of the spiritual as of the natural world. The sentimental portion of our nature reaches out its hands, and stretches from earth to heaven.

Again, my opponent says that the popularity of Spiritualism may be explained by the fact, that it appeals to the depraved and infernal instincts of our nature. We take issue with him here. We contend that the heart of man is not naturally depraved, but that his aspirations, normally, tend toward the beautiful and the true. As we develop our spiritual natures, we learn, more and more conclusively, that to be good is to be happy. Is this an evidence of the depravity of the human heart? Is it not an evidence of the very opposite? There is not implanted in the human heart that hatred of revealed religion of which my opponent speaks. We know that many infidels have tried hard to become convinced of the truth of orthodox religion, and that they only rejected it when, by long and patient investigation, they were forced to do so. These men have searched through the various systems of theology and the long line of church history, and they have failed to find any convincing proof of the immortality of the human soul there. But they have looked at the evidences of Spiritualism, and they have been convinced. What does this prove? That they have lost their power of discernment and analysis? No; but it proves that they find in the truths of Spiritualism something which demonstrates the immortality of the soul, and convinces their reason and understanding.

In regard to the demand our opponent has made for the production of these spiritual manifestations here, we expected he would make such a demand. We have often said we did not profess to be a medium for physical manifestations. There are many such in the country, however; but they all require that certain conditions be complied with before these manifestations can take place. My friend laughs at this idea of conditions; but if we could quote scripture in this debate—which, by the rules, we are forbidden to do—we could show

him that the spiritual mediums of which the Bible speaks, always required certain conditions before they could produce their manifestations. We have proof enough of the existence of these modern spiritual manifestations, and of their spiritual origin, to send a man to the penitentiary for life. This proof comes from learned and impartial Judges; from Honorable Senators; from Representatives; from the highest walks of life down to the humble peasant, and even to the negro upon the southern plantation. There is evidence enough to convince any one. If these same witnesses were brought into any court of justice to testify in any case, their evidence would be received. Why, then, shall it not be received here?

Mr. WHITING'S time here expired.

MR. JONES' THIRD ARGUMENT.

Mr. JONES said—

I am much surprised that my opponent should devote so little of his time to what I consider the prime point in this debate. I stated to him that no court would receive as reliable such witnesses as he proposes to bring forward. They are witnesses in their own case; and more than this, the subject which they are called upon to prove, is capable of being demonstrated in another and perfectly conclusive manner. Now, I have here a law book of acknowledged authority, and I can read from it, if necessary, to support the position that I now take. Hearsay evidence—that is, evidence which is based upon what he says, or she says—will not be received in any court when positive testimony of the same point can by any possibility be adduced. I claim that my friend coming here with his *ipse dixit* to prove the spiritual origin of these manifestations, will not do. These Spiritualists talk about believing through evidence; and yet they want us to believe and will not produce any evidence, except their own declarations, that such evidence does exist. I see several ladies and gentlemen around me, who do claim to be able to produce these manifestations. Now, I say to you, come right up here upon this platform and produce your manifestations in the presence of this audience, and I will pay you twenty-five dollars. My friend says that he does not profess to be able to produce physical manifestations or to control them; but he stands up here and speaks, not in his own individuality, but through

the influence of some one whom he kindly endorses. His own soul has gone out of his body, and some other soul has come into it and moves it. I was surprised when he said, we spirits claim to be spirits, and we prove it by saying that we are spirits. This is a singular style of argument—asserting a thing, and then proving it by asserting it again. This is begging the question. Give us the evidence, we demand; give us the evidence even that our opponent is under the control of another spirit rather than his own. True, he speaks with a great deal of ability and fluency, and the profession is, that he is entirely illiterate and unlearned, in his normal state, and that the spirit of some great and wise man is believed to control him as he speaks. He asserts that he is controlled by certain departed spirits, who, through his organism, do the argumentation on his side of this debate. He is here in person, and, if he chooses, can certainly produce the proof of this assertion. Human testimony! Oh, yes! Mrs. So and So will swear to it, and Mrs. This will swear that Mrs. That told her so. These women—for it is remarkable that the most ardent Spiritualists are of the softer sex—will swear to anything, so that they can make so much per head out of the credulous ones who believe in them. I make no assertion to be under such supernal influences as those which my opponent declares control him. I may not be so grandiloquent or so eloquent as he; but at least I am in a normal condition, and he is in a very abnormal one.

Now, a word about the Bible. My friend declared that we asserted that the authenticity of our Bible rested upon human testimony. We do say so; and we assert, that that is the best testimony of which the nature of the case will admit. My Bible is not called in as testimony here. If it was, I could prove its authenticity and the divinity of its origin by the best evidence the case will admit of. But Spiritualism is in court, and I desire that it also be proved by the best and most sufficient evidence, or else, failing in this, that it be rejected.

We claim that the whole system of Spiritualism is a base, wicked, cruel and tremendous imposture; and that this is proved by some internal evidences existing in the thing itself. In proving this, I shall indulge in the same style of argument to which my opponent would resort, were he endeavoring to argue against the divinity of the Bible. I feel sorry that Prof. Mahan, in his work against Spiritualism, should treat this system as he would a scientific matter: that is no less than allowing a man to cheat you, and then explaining the cheat as a science; and yet many learned and able men have fallen into this error.

A more vile imposture, a greater humbug than this so-called Spiritualism never existed; and explaining it away on scientific principles is a sacrifice of dignity to which I will never consent. With the supporters of Spiritualism, it is all right, so long as they get the dollars; the leaders are knaves, and the followers are not far from the other thing.

One evidence of the imposture of Spiritualism is in the exceedingly trifling character of the phenomena itself. For instance, tables are tipped!—dignified and intelligent that is; is it not?—pianos are lifted! I should like to see them at it!—as the Irishman said, here is the man that would like to see you do it! Stoves are lifted up! I was lately reading, in the *Spiritual Telegraph*, of a ghost lifting up a stove and placing it on the table. Oh, what an egregious lie! I will put this water jug down upon the floor, and you shall call upon your spirits to place it again upon the table. If you do it, and I can't explain how you did it, upon perfectly satisfactory and natural principles, I will give up the debate. The spirit that put the stove upon the table might have been the spirit of Lord Bacon, as they allege; but if it was, it was Bacon smoked! Ah! my Spiritualistic friends will now say, he is ridiculing! Bless your soul! you can't speak of this thing without laughing right out; I defy a man to keep a straight face while he reads of these ridiculous things, even when told by their believers and advocates.

Now, in regard to another claim of these Spiritualists. They say they can give us likenesses of deceased persons, painted by spirit hands; but these likenesses are to be taken in the dark! That is one of the conditions! If you don't believe it, you can write to the persons whose names they will give you, and their replies will satisfy you. This is the human testimony they talk so much of! Now, I hold in my hand a pamphlet, which is devoted to the puffing of Jayne's patent medicines. It is full of certificates of the remarkable cures which have been produced by those medicines; and if you don't believe them, says the pamphlet, you can write to the persons whose names are attached to the certificates, and satisfy yourself!

Now, I wish to read you an extract from one of Judge Edmonds' books, descriptive of what he actually experienced during a visitation from the spirits; and as I read it, I wish my opponent to attend strictly to the sublimity of this passage:

“Then it was that the chair ran back and forth on the floor. The bell was rung over our heads, and one of the party was forcibly torn, by an invincible

power, from my grasp, in spite alike of his strength and mine. As I stood in a corner where no one could reach my pocket, I felt a hand thrust into it, and found that six knots had been tied in my handkerchief. A bass viol was put into my hand and rested on my foot, and then was played upon; another violin was hung around my neck by one of its strings, and I was struck frequently with a fiddle-bow. My person was repeatedly touched and a chair pulled out from under me.”—*Judge Edmonds’ Spiritualism*.

But, then, the intelligence of these manifestations! Oh, yes, we will attend to that. You will pull long faces and say that we are ridiculing; but we can’t pursue this investigation without exposing absurdities and follies that would be laughable if they were not so mournful. The author of a spiritual book, called “Love and Wisdom,” at page 130, claims that the spirit of Franklin—that great and good man—dictated the following intelligent and sublime lines, writing them beneath a portrait of himself drawn by spirit influence :

“The likeness of this portrait is to represent
The likeness of man when he dwelt here below;
But the likeness of the spirit you would like to know—
And this would be no more than I would like to show—
But the mind is not prepared the likeness for to see
The spirits from the angels’ home as bright as we.”

Now, Milton, depart!—shade of Milton, move off! Here comes the spirit of Franklin, and, by this sublime effusion, throws you entirely in the shade!

If you don’t like this, try another, which is from the same book, “Love and Wisdom,” page 160, and which is a communication from the spirit of George Washington, written by himself; there is no mistake about that. These lines, like the ones written by Franklin, were written under a portrait of Washington. They are in a splendid metre. I should like some one skilled in versification to tell us what metre these lines are written in. Is it hexametre? Here it is :

“When the likeness of this portrait you see,
Remember that it is to represent the likeness of me;
But the spirit in its brightness you cannot see,
For it’s now far above the brightness of thee.”

Oh, sublime production of the immortal Washington, who led the American armies to battle and freed this land from British oppression, and whom we worship as the Father of our country!

So much for the poetry of Spiritualism. We shall allude to poetry again, however, when we come to speak of the poetry of our friend, our able opponent in this debate. Now for prose. “The Penetralia,” a work written by the sublime seer of Poughkeepsie, Andrew Jackson Davis, the great and shining light in the galaxy of American Spirit-

ualists, thus answers an important and weighty question. At page 209, he thus answers the question—

“Does Spiritualism have this effect on humanity?

“Yes; it proves that man is an organized, substantial spirit.

“It proves that his organized spirit is immortal.”

Now, the man who wrote that was a consummate fool! He was perfectly demented! I defy any one to say what an organized spiritual substance is. Who ever heard of an organized spirit? He who believes this twaddle is nothing better than a ninny.

But you must not question the word of the spirits; it would be very unjust to question it. Now I am going to read you an article from a spiritual paper, called *The Mountain Cove Journal*, in an article upon “Spirit Cosmogony,” as follows:

“God the life in God the Lord in God the Holy procedure organized the first orb creation in form of appearing as one globular ovarium, which was the germ of the terrestrial universe of universes; and within the globular was the embryo of the external of the universal, impersonal creation, as one curvilinear ovarium; and within the curvilinear the germ of the external of the universal, personal or intellectual creation in one form of vertical ovarium.

“In the beginning of the orb formation preparatory for man formations, vehicles of the quickening spirit into intellectual formations, the universal concavity, and the universal convexity were co-enfolded and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial.”—*Mountain Cove Journal*.

Now, will some one put that into good English? Is not that a beautiful emanation from the spirit world? What are “vehicles of the quickening spirit?” It would require spiritual paper and spiritual pen and ink to tell!

Here Mr. JONES' time expired.

MR. WHITING'S THIRD REPLICATION.

Mr. WHITING said—

In noticing the various portions of my opponent's argument, I shall again first notice his positions in regard to human testimony. He insists again, that in producing human testimony here to prove the supernatural origin of the modern spiritual manifestations, we do not produce the best evidence of which the case is capable. I affirm that we do produce the best evidence, for this reason: that physical spiritual manifestations seldom occur in public assemblies like these. Sometimes they do. If we could present here one medium that we

know of, we could produce the raps here in the most satisfactory manner. I allude to the well-known test medium, Miss Ada Hoyt, of Chicago; but certain conditions are always necessary for the production of these physical manifestations. There must be, in the first place, a certain degree of receptivity, not of gullibility, on the part of those present; then there is required a certain degree of order and quiet. That these physical manifestations have occurred in the most satisfactory manner, there is the most conclusive and abundant testimony. There are persons in this audience who can testify to the conclusive nature of these manifestations, given both in Chicago and Dowagiac by Miss Hoyt. Mayor Wentworth—a man of integrity and learning, whose name is known all over the country, and whose intelligence and uprightness is unquestioned—presided at one of her lectures at Chicago. Many of the most respectable citizens of Chicago were present, and the manifestations were of the most astonishing character. Mr. Wentworth wrote an account of them, and published it in the *Chicago Democrat*. We think that if our opponent continues his investigations into the truth of Spiritualism with the same industry with which he has commenced them, he will reverse his decision concerning its truth. Many persons who have started out with the belief that Spiritualism was an imposture, have, by investigation, become convinced of its truth. Dr. Dodds is an illustration of this. He wrote a book in opposition to the doctrine of Spiritualism and afterwards became convinced of its truth. So of Dr. Hare: he became convinced of the falsehood of Spiritualism, and wrote against it; but, pursuing his investigations, he discovered his error, and his declining years were soothed by the consolation which ever attends the true believer in the doctrines of immortality as taught by the Spiritual philosophy. He was a man known and respected all over the world, wherever learning and profound ability were known, and his opinions on science and art are quoted to-day by all the world of letters. With all due respect to my opponent, Dr. Hare was certainly as capable of forming a correct opinion upon this subject as he.

Now, a word in regard to these physical demonstrations which my friend is so anxious should be produced here. I have myself seen many of these demonstrations. I have seen a stove lifted from the floor without hands. Near Williamantic, Connecticut, I saw a little girl, twelve years old, place her hand upon the top of a stove, which was then lifted up by the force of the spirits and placed upon the table. The little girl could never have accomplished this feat herself,

and no one else (in the body) touched the stove. Two respectable lawyers, who were present at this scene, can testify as to the truth of it. The question is not, whether these manifestations are sublime or not; but do they show the presence of an external power, superior and separate from that of the medium through whose organism the manifestations take place? On the occasion referred to, the spirit was requested to move the stove three times; which it did, showing that it had intelligence. If this power was not a spirit, what was it? It said it was a spirit. These manifestations continued to be made for weeks at the residence of this little girl, and they were seen by hundreds. No money was taken from the spectators—it being refused by the father of the child, who is a wealthy and respectable farmer. But why don't you bring these manifestations here? again demands my opponent. We reply, that we do not claim that we have the power to do that; but we bring here the most conclusive evidence that such manifestations have occurred. Is not that sufficient?

I deny that I have said anything which justifies my opponent in the assertion that I have declared myself to be under spirit control. Whether I am or not, however, I am responsible for all I say. That is not the question at issue, and I am not to be diverted from the consideration of that point by any personal attacks. The only question is, is there sufficient evidence to prove that these manifestations are of spiritual origin? It does not make any difference whether these manifestations are foolish or not. Dr. Slade, of Albion, while seated in his chair, has been raised, chair and all, from the floor to the partition; Judge Lawrence, of Ann Arbor, James C. Wood, of Jackson, Captain Ward, of Detroit, C. H. Waterman, Hon. J. M. Howard, and many others, who were present, witnessed these manifestations, or similar ones, and saw a man weighing two hundred and fifty pounds, lifted thus from the floor. These facts can be proved by the evidence of these gentlemen. We shall take pains at some future day to bring Dr. Slade here, and give you an opportunity of witnessing these manifestations yourselves.

Then there are the demonstrations made through the agency of the celebrated Davenport Boys, who are now in Chicago; and although these manifestations are not so convincing as some others we have named, still they are, to a certain extent, conclusive. The only circumstance which detracts from the convincing character of these manifestations is, that they are done in the dark. But the manifestations which are produced through Miss Hoyt and Dr. Slade—which

are done in broad day light—we say, are convincing to the most incredulous. Such mediums as these two are, we know, few and far between. There are very few who can command such manifestations as these; but because they are few, are we to be blamed for believing them, when we have such irresistible proof of their truth?

Then we have the manifestations produced by W. P. Anderson, of LaSalle, Illinois, a respectable and worthy man. Through him the spirits have drawn many portraits of persons now in the spirit land, of surprising accuracy and great beauty. These portraits have been generally drawn by him when alone, or in the presence of a few friends. They often are the portraits of those whom Mr. Anderson has never seen; sometimes of those who died long before he was born, and of whom no portrait previously existed. John H. McFarland, the Postmaster of LaSalle, testifies that Mr. Anderson, in this manner, produced correct likenesses of his father and his father-in-law—both of whom were dead, and neither of whom Mr. Anderson had seen. My opponent will say this is no evidence at all, and will demand that we produce this artist here and have him make these portraits in our sight. “Move this table,” he cries, “and I will believe.” If we were allowed to quote scripture in this discussion, I would be able to show several parallel cases of persons who were in the same frame of mind as our friend. Produce your spirits, he demands; let them move this table one jot, and I will give up the debate; or else explain how they did it. Seal up a question in an envelope, says he, and submit it to your spirits; and if they give correct answer, I will give up the discussion. Now, there are mediums who do answer sealed letters, and return them, unopened, with correct replies. The late lamented Rogers was another of the mediums through whom the spirits painted portraits of deceased persons. At the residence of the Hon. Charles Cathcart, at La Porte, Indiana, is to be seen a portrait, painted by Mr. Rogers, of the father of Mr. Cathcart, who died many years ago, in a distant country, in the service of this Government. The portrait represents the old gentleman as he appeared in life, with his regimental decorations. The portrait was hung in the parlor of the brother-in-law (Mr. Newkirk) of Mr. Cathcart, and people were allowed to see it, without being informed who it represented. Old men, who had known the original of the portrait while alive, were startled at the perfect resemblance; and one minister of the gospel, who saw it, and was then informed of how it had been painted, exclaimed, “Wonderful! It cannot be true!” The portrait still hangs

there, in the parlor of Mr. Newkirk, and can be seen. Mr. Cathcart has represented his district in Congress; has held many responsible offices, and is certainly a credible and reputable man.

Who this Mr. Harshman—the author of the book, entitled “Love and Wisdom,” from which my opponent has quoted—is, I really do not know. I never before heard of him. The communications my friend has quoted, he says, purport to come from the spirit world. But, have I told you that you should believe all that comes from that world? I no more believe that the spirit of Washington or Franklin had anything to do with the twaddle which was read to you, than he does. But does that prove that the spirit of Franklin or of Washington has never come back to earth? And as to the extracts he has read from the *Mountain Cove Journal*: does he not know that one of the editors of that sheet, John Scott, has gone back to orthodoxy, and that the other, the Rev. T. L. Harris, has deserted Spiritualism, and is now in a sort of half-way state between Swedenborgianism and Spiritualism? Why does my friend not read to you some of the sublime lines written by this man in his “Lyrics of the Golden Age”—poetry worthy of the spirit of Shelly himself? We do not know whether Harris or Scott wrote the metaphysical stuff which my friend has read to you; but we do know that it does not represent the spiritual idea of the development of the world. Spiritualists believe in the geological theory of the earth’s development.

As to these extracts from Andrew Jackson Davis’ “Penetralia,” we see nothing ridiculous in them. The atmosphere cannot be seen or realized—but it exists, and is material. It is filled with minute globules, as water is filled with minute animalculæ, which are invisible to the unassisted eye, but clearly seen by the aid of the microscope. Because a spirit is an organized substance, does it follow that it must be visible to our outward senses? All the prophets and seers of the Scriptures believed in the existence of angels; and when these angels appeared to these holy men, they always appeared in the human form. The Spiritualists believe that every spirit has a spiritual body. There is nothing absurd in this. Can you conceive of existence apart from organization? Can you conceive of an immortal spirit without form? Mentality has form, intelligence, power and beauty; and when laid aside in death, all the external form is there perfect in all its parts. The limbs, the body, the lungs, the brain, the heart, all are there, but the real man is fled. If the real man dies, then is the soul decomposed; but if it lives it must have

an organism and a form. Spiritualism teaches us the substantiability of the soul—that it is not an airy nothing, but a form. Are spiritual perceptions airy emanations from the soul? My opponent will admit that there are such perceptions—either given us by the ministration of angels or from some still higher power. As regards the ridicule and laugh which my friend has sought to raise against us, we have nothing to say—only to express the hope that you will not let your minds be moved by such things. Spiritualism is a religion, and uses its manifestations under all appropriate circumstances and conditions. The spirits of the departed have not come back to earth, says my opponent, to talk in this strain of nonsense and absurdity. If the tipping of a table will convince a man of his immortality, is it not sublime? If these little raps will open the very gates of Heaven to our gaze, are they not sublime? If the tapping of a little hand upon the forehead, or the moving of a musical instrument across the room, will prove that our departed and lost friends are still near to us, is not that sublime? It is the result, and not the means, at which we must look. God speaks in the tender and beautiful flower, and in the poisonous and deadly serpent coiled beneath it; he speaks in the sparkling and gentle streamlet, and in the roaring torrent; in the rugged cliff, and in the verdant and soft vale. He is willing to speak to us not only through the grand and majestic objects in nature, but through the tiny flower and the humble weed. Anything in nature may be ridiculed and laughed at. It is a simple thing to move a table, to make a little rap, to place a hand within a pocket, but when we consider the result, then the apparent triflingness of the act disappears. If it was necessary to convince Judge Edmonds of the immortality of the soul, that the spirit of his little child, who in life was wont to sport with him, by placing its hands in his pockets, or by gently tapping him upon the face, should renew these frolics, shall we ridicule these manifestations?

Here Mr. WHITING'S time expired.

MR. JONES' FOURTH ARGUMENT.

Before the debate re-commenced, the Moderator, Mr. Tarbell, called the attention of the disputants to the fourth rule of the discussion. Mr. Jones then resumed for the affirmative, as follows :

My time expired when I was giving you some elevating and sublime communications from the other world. I shall continue that course now, for the purpose of demonstrating the earthly origin of these so-called spiritual manifestations, and of proving the whole system of Spiritualism to be an imposture. My spiritualistic friends have, again and again, anathematized me, and declared that it was unbecoming a minister of the gospel to treat Spiritualism as I have done. But I treat everything according to its relative merit; and if I treat Spiritualism in a low and filthy manner, it is because it is a low and filthy thing. I must treat it as I have, on account of its relative merit.

I do not stand here to quote big names, as my friend does; who reminds me of some Englishman, who, if he is of no account himself, desires to be associated, in some way, with some great man; and who, if he can't be a duke, thinks it some honor to know the duke's footman. My friend proceeds in this manner. He tells us of Judge so and so, of Consul this and that, of His Honor and His Excellency, etc. His object is to show, that if Spiritualism is not important in itself, there are some important surroundings about it. Now, if my friends say I ridicule Spiritualism, I reply, that it ridicules itself; and I shall play the game of reading to you the expressions of your own leaders. If you want to hear about Judge Edmonds' spiritual saw mill, and to have a taste of Judge Edmonds' spiritual butter milk, you will have a chance before I get through.

The earthly origin of these so-called spiritual manifestations is proved by the character of them. They are essentially low and degrading. Everything that comes from Heaven is supposed to be elevating and purifying in its nature; but those of these spiritual communications which are not stolen from books, are extremely low and degrading in their nature. Of course my friend did not know anything of Mr. Harshman, from whom I have quoted; but I never did know a Spiritualist who knew anybody when what that person said or did, bore down heavily upon the doctrine of Spiritualism. But he knows the "*Banner of Light*," and he will not deny that that is an orthodox and a reliable Spiritual paper. Well, now, in the "*Banner of Light*" I find a communication from the spirit of Patrick Murphy, a real Irishman. The spirit of Patrick Murphy comes up, and speaks as follows:

[Mr. Jones having failed to supply the Reporter with the communication of Patrick Murphy, it is necessarily omitted. REPORTER.]

Now, I am ridiculing Spiritualism again, my friend will say! I beg to inform the Chair, that I am not violating the rule to which he called my attention. I am only reading from their own communications, and showing how ridiculous they are. Now, let us turn from Patrick Murphy to Judge Edmonds. Of course my friend knows something about a book, called "Judge Edmonds' Spiritualism." The Judge went into a trance and saw a spiritual saw mill, which he describes as follows :

[This communication was also not supplied to the Reporter.]

Now, I ask, what is there to elevate any one in all this? What is this but the *ipse dixit* of a man who is either a deceiver, or who is self-deceived? And yet my friend declares, that we cannot have any other proof than this kind of hearsay evidence. When we demand that the mediums come here and give us ocular proof of their demonstrations, they are six thousand or six hundred miles away! They are like the Hibernian's flea: we seek to put our finger upon them, and they are gone!

But I have some more of Judge Edmonds' communications to read. This Judge of the Court of Appeals, of New York, an intelligent and learned man, comes out with this sort of brain dribble. I read from Judge Edmonds' "Spiritualism," Vol. ii, page 135-144:

"She answered she could not tell by years, only by events, but it was before the Crusades. She added, she remained only a few years in the lower plain, when all three were united and ascended together. I enquired of the daughter if she had never been married. She answered she supposed I would call it marriage. There was one to whom she was much attached, and they loved each others society, and they were a good deal together. He was now at work at the saw mill; and she said he would come in from the saw mill, not at all tired with his work, and would kick up his heels and go to dancing. 'Yes,' added the mother, 'and you join him in doing so.' She showed me a guitar and a flute, and said they played and sang together. The young girl seemed full of frolic, and fun, and joy. She could hardly keep still. As she and my daughter sat together, I could not help noticing the difference. My daughter was still and quiet, and apparently very intellectual. She was not without emotions, but she repressed them, and I saw her once in a while lay her hand on her heart, as if to hush all within. We turned to take our leave, for it was time for us to go. The matron invited me to call on her again, and she would, she said, *give me a drink of butter milk.*"

Now, I say that these things are so essentially degrading, that on their very face, is *prima facie* evidence of their imposture. They are too degrading to come from the celestial spheres. I cannot conceive of men in any celestial sphere giving utterance to such expressions as these.

Now we stand here for the purpose of demonstrating that the origin of these manifestations is exceedingly hypothetical. I show not only that they are this, but more; I show that they are exceedingly false, by their own internal evidence. These spiritual communications bring to us no new and noble truths. The spirit of Bacon comes back, and instead of the sublime utterances which he gave while on earth, he regales us with such brain dribble as we have read. It is said that we cannot have the evidence we desire in this case. I call for no more than I am entitled to. I show to my opponent that it becomes him to prove the origin of these manifestations is not hypothetical, but certain. The evidence we desire he admits is just such evidence as exists, but he says it cannot be produced here. Why? Oh, because the conditions are not obtained! You must have a certain amount of receptivity, he says. Now, when the existence of poison is to be proved in a murder case, in a Court of Justice, that fact must be proved by experimental evidence. They bring their practical chemists into Court, and the poison is analyzed in the presence of the Jury. This is what we desire here. We want just this kind of positive, experimental evidence. These men say they are inspired—they talk fluently and ably—but those of us who are somewhat acquainted with literature, can tell where they get some of their fine speeches; and if we knew more of books and literature, we could show where they got the whole of them, and that the whole thing was a cheat.

I propose to suspend a piece of wood so nicely balanced that a fly would move it, and then I will call upon the spirits to move it a single inch. In asking this, I am only asking what I am entitled to do by the rules of evidence. If you cannot do this, come and move this table. I see before me five or six medium ladies and five or six medium gentlemen. You say you can do these things; but that you must do them under the proper conditions, and that one of these conditions is, that you must be in the dark, and that no antagonistic influences be present. I ask you to come forward and do it in the light, in the presence of this audience; and if you do move the table a single inch, and I cannot explain, upon natural causes, how you do it, I will give up the case.

Here Mr. Jones' time expired.

MR. WHITING'S FOURTH REPLICATION.

Mr. WHITING said—

I stated this morning, that I should introduce a poem, dictated by the spirit of Edgar Allan Poe, and spoken by Miss Lizzie Doten, before a large audience in the city of Boston, a short time ago. This poem is as follows :

From the throne of life eternal,
From the home of life supernal,
Where the angel feet make music over all the starry floor—
Mortals, I come to meet you,
Come with words of peace to greet you,
And to tell you of the glory that is mine forevermore!

Once before I found a mortal
Waiting at the heavenly portal—
Waiting but to catch some echo from that ever-opening door;
Then I seized his quickening being,
And through all his inward seeing
Caused my burning inspiration in a fiery flood to pour!

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar, not with burnings as of yore,
But in holy love descending,
With her chastened being blending,
I would fill your souls with music from the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory turn I to the earth once more—
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens,
Human vampyres—sordid cravens,
Preyed upon my soul and substance till I writhed in anguish sore;
Life and I then seemed mismated,
For I felt accursed and fated,
Like a restless, wrathful spirit, wandering on the Stygian shore.

Tortured by a nameless yearning,
Like a frost-fire, freezing, burning,
Did the purple, pulsing life-tide through its fevered channels pour,
Till the golden bowl—Life's token—
Into shining shreds was broken,
And my chained and chafing spirit leapt from out its prison door.

But while living, striving, dying,
Never did my soul cease crying:
“Ye who guide the fates and furies, give! oh, give me, I implore,
From the myriad hosts of nations—
From the countless constellations,
One pure spirit that can love me—one that I too, can adore!”

Through this fervent aspiration
 Found my fainting soul salvation,
 For, from out its blackened fire-crypts did my quickened spirit soar;
 And my beautiful ideal—
 Not too saintly to be real—
 Burst more brightly on my vision than the fancy formed Lenore.

'Mid the surging seas she found me,
 With the billows breaking round me,
 And my saddened, sinking spirit, in her arms of love upbore;
 Like a lone one, weak and weary,
 Wandering in the midnight dreary,
 On her sinless, saintly bosom brought me to the heavenly shore.

Like the breath of blossoms blending,
 Like the prayers of saints ascending,
 Like the rainbow's seven-hued glory, blend our souls forevermore.
 Earthly love and lust enslaved me,
 But divinest love hath saved me,
 And I know now, first and only, how to love and to adore.

Oh, my mortal friends and brothers,
 We are each and all another's,
 And the soul that gives most freely from its treasure, hath the more.
 Would you lose your life, you find it;
 And in giving love, you bind it,
 Like an amulet of safety, to your heart forevermore!

This poem was copied into many papers, in the East and West, and excited universal surprise and admiration. The editor of the *Springfield* (Mass.) *Republican*—who is anything but a Spiritualist, but who is a gentleman of refinement, education and taste—says, that it is a wonderful and sublime production, and worthy of the author to whom it is attributed. Its similarity in style to the poems written by Edgar Allan Poe, while on earth, and particularly to his celebrated poem, "The Raven," has attracted the attention and admiration of critics everywhere. This poem carries with it indisputable evidence of the individuality of Poe's mind, with an entire absence, however, of that taint of sensuality, which marred some of his writings while upon the earth. You all know that there is not a poet in the world who can make so perfect an imitation of the "Raven," as is the poem you have just heard read. This poem has been imitated and parodied, again and again, but never has the imitation carried with it the individuality and idiosyncrasy of Poe's mind as this does. So place this sublime poem side by side with the foolish stories my opponent has read to you. I observe, by the way, that he does not quote Judge Edmonds from his own book, but from one written by an opponent of Spiritualism; and I have no means of knowing

whether the passages he has read are garbled or not. But, admitting that Judge Edmonds has said, that there were saw mills and horses and cows in the spiritual world, I ask, whether it is not more in accordance with the impulses and desires of an industrious man to be usefully employed, even if it be in a saw mill, rather than to spend a whole eternity in singing psalms before a great white throne, and that is the manner in which orthodox religion teaches us our eternity will be employed. My opponent also said, that the different quotations which he read, purporting to come from different Spiritualists, showed up the absurdity of the doctrine of Spiritualism. We cannot see it so. My friend quotes largely from Prof. Grimes; and his argument sounds so very much like that employed by the Professor, that I have been much amused at the resemblance. I know Prof. Grimes. I met him in Boston; he attended one of my lectures in that city before the Harvard Professors, and criticised one of my poems; but he was called to order by President Felton, who said he could vouch for the beauty and originality of the poem I had improvised. I have heard Prof. Grimes make the same offer in relation to the suspension of the stick of wood. It is something surprising that my opponent should have followed Prof. Grimes so closely in the line of his argument.

Now, as to the spiritual communication from the shade of Patrick Murphy, which has given my friend so much disquietude. Suppose that a low Irishman—a man devoid of culture and intelligence, whose days had ever been devoted to toil, and whose mind was entirely unenlightened—suppose that a man like this should die to-day and that his spirit should return to earth to-morrow; would it not talk just as the spirit of Patrick Murphy did? I consider that communication a proof of the individuality of mind which exists in the spirit world, and which is taught by Spiritualism. I know the person through whom this communication from Patrick Murphy came. She is Mrs. Conant—a person refined and lady-like, and entirely ignorant of the Irish brogue, in which this communication is written. Does this show that this communication did not come from the spirit? Does it not rather show that the spirit of some Irishman was the author of it? We do not claim that all the communications from the spirit world are of an elevating character; but there is quite enough of them that are of such a nature to overbalance the few instances of the contrary kind which my friend has adduced. He may call this poem of Edgar Allan Poe's trash, and say evidence like this is of no avail; but let

any of you read first "The Raven," and then the poem we have just read to you, and if you are not convinced that the same mind is the author of both of them, you must be indeed hard to convince.

Now, I claim that the origin of this poem demonstrates itself on its very face. Lizzie Doten never before gave such a poem, and no one else ever did. We might go on and quote numerous other spiritual poems of exquisite beauty and sublimity. If we had here the "Lyrics of the Golden Age," we could quote such poems from its pages, the work of spirits. Notwithstanding this, I admit that there is that in Spiritualism which appeals to all classes of mind. Patrick Murphy and the poor negro and the illiterate peasant can return to earth from the spirit land, and communicate with those whom they left behind, as well as the spirit of Sir Isaac Newton, or of Lord Bacon; but the communications from each will partake of his own character. The stream cannot rise above its fountain, and the spirit of Patrick Murphy can only tell what he knows.

Where, then, is the uncertainty about the nature of these manifestations of which our friend complains so much? Is it because we cannot move a stick of wood at his bidding, *a la* Professor Grimes? Is it against us that these manifestations which he demands cannot be produced here, because the different conditions which he ridicules, and which are demanded by all mediums, cannot be had here? Even his own illustrations turn against him. The chemist in making his analysis for poison, demands his conditions: if he makes his analysis at all, he does it in his own way. The court does not undertake to say how he shall do it, but accepts the result when it is done. We do not say that the mediums can do these things at all times and at all places. Sometimes the spirits which influence them refuse to manifest their power, and sometimes the spirit cannot control the mediums. But if the attempt to cause these manifestations was tried twenty times and the attempt failed, it would not counterbalance the positive proof that would be afforded if the attempt once succeeded. If the attempt succeeded only in a single instance, the proof would be irresistible. To say that the negative evidence of the twenty failures was to be taken against the positive evidence of the one success, would be to adopt the logic of the thief who brought twenty witnesses into court to swear that they did not see him steal a certain coat, and demanded that their negative evidence be taken against the positive assertion of the one man who did see him steal it. This is about the way testimony is called for here. Because we cannot pro-

duce these manifestations here, the reliable witnesses who saw them produced elsewhere are to be disbelieved! It is not because we think Spiritualism is any better for being connected with the names of great men, that we have recapitulated the names of some of its believers; but we named these great and learned men because it is said that none but the ignorant and the gullible are Spiritualists. My friend said as much as this to-day. Men who believed the things that we believed, in his opinion, were demented, or idiots, or insane. Now, it is very little to the gentleman's credit to be spending his time here in a discussion with demented or insane men, or idiots. I place confidence in reliable human testimony, and I place confidence in the great and learned men of Europe—not because they are titled and powerful, but because they are learned and able to decide on the merits of evidence and on the claims of any system to belief. Not that the humblest Spiritualist in this room is not equally capable with them of deciding for himself what will convince him of the truth of his belief. It is no more ridiculous to talk of drinking spiritual butter milk from spiritual cows, than many things are that we have seen perpetrated in the name of God at camp meetings, revivals, etc. But we would be just as reasonable in condemning all ministers and all religious meetings on account of these ridiculous things, as he is in condemning the whole system of Spiritualism, because some men, claiming to be Spiritualists, have said or done ridiculous things. We hope in future that he will quote from the books of Spiritualists themselves, and not from garbled reports and mutilations of their books or writings. So far as the *Mountain Cove Journal* is concerned, I will here say that it was edited by John Scott and T. L. Harris. The first has renounced Spiritualism and embraced Methodism. When claiming to be a Spiritualist, he did not profess to be under the government of spirits, but declared that he was acting under the especial direction of God himself—an assertion and a claim that was not allowed by the Spiritualists, as a class. Mr. Harris became developed as a medium, and as such gave some beautiful poems. He then left Spiritualism and became a sort of Swedenborgian, and went to Europe. But whether the departed spirits who furnish these manifestations be the spirits of Ciceros or of Patrick Murphys, if they leave on these manifestations the marks of their own individuality, they carry with them the proof of an origin outside of and independent of the medium, and are, therefore, supernal and spiritual.

Here Mr. Whiting's time expired.

MR. JONES' FIFTH ARGUMENT.

Mr. JONES said that as his opponent had identified him with a celebrated professor, who had written in opposition to Spiritualism, he wished to ask the gentleman a question. Had he understood him as saying that President Felton, of Harvard College, had endorsed his improvised poetry as truly inspired and spiritual?

Mr. WHITING replied no. President Felton had said that the poems which Mr. Whiting had improvised in his presence, were beautiful in their sentiment, and original in their language.

Mr. JONES.—Well, I will read a letter from Prof. Felton. We shall see how much the statements of our friend are to be relied upon. The impression that my friend intended to make was that Prof. Felton was so much surprised and delighted with the poetry of our friend, that he confessed it was original. That is very different however, from its being spiritual. It may be that our friend can improvise poetry—but that is a very different thing from being inspired. President Felton is a most reliable man. He is known and respected throughout the United States. I endorse him, and am ready to be responsible for what he says. Here is a letter, in which he speaks of our friend, Mr. Whiting :

An extract of a letter from Professor Felton to the *Boston Evening Courier*, August, 1859 :

“Mrs. Hatch * * * * gave to a mathematical question a wrong answer, asserting that a thing can be done which is demonstrably impossible; but instead of doing it, the spirits, through her organism, promised that the problem should be solved within a month, and the name of the spirit doing it should be transmitted with the document; ‘or,’ said the spirits, ‘we will confess that we are disgraced forever.’ That was two years ago. The problem has not been solved. * * * * There was a young man—a Mr. WHITING—who pretended that the spirit of an Italian poet would improvise poetry, on any subject, through his organism. His claims were accepted in twenty-one States of the Union, where his exhibitions had been given. When, however, I put the question to the spirit, whether he intended to improvise in his native tongue, to the utter confusion of the medium, he was obliged to confess that he never gave that test except in private.”

Now the impression sought to be made on you by our friend was that President Felton had endorsed him; but this letter shows that he found out this young man in a decided cheat. Our friend may wince as you hear this—God knows you deserve to wince for having sustained such an imposture as this.

Now, as for this spiritual poetry and its origin. The gentleman has read us a very pretty thing—I think it is sublime. He says, it is

from the spirit of Edgar Allan Poe. I doubt it. He proves it by saying that a large audience in Boston heard it, and that they were convinced that it came from Poe. Now, I don't know where that poem came from ; but in the *Messenger* (a Spiritual paper) of April 10th, 1852, I find the following poem, said to have been written by a servant girl, thirteen years old. I read from the *Messenger* :

"The following lines were written on the 18th of April, 1852, by a servant girl, thirteen years of age, in the family of —, Charlestown, Massachusetts. The fact must be stated, that the girl could neither write nor read one word previous to this occasion ; and although she wrote these lines legibly under the spiritual impression, she was unable to read them when written :

"There is a region lovelier far
Than sages know or poets sing ;
Brighter than summer's beauties are,
And softer than the tints of spring."

—Extract from *Messenger*, an article, entitled "The Spiritual Home," written by Spiritual Impression, in the *Messenger*, No. 4.

This hymn is in the "Baptist Hymn Book," No. 1174, and accredited to Tucker. It is as follows :

"There is a region lovelier far
Than angels know or poets sing ;
Brighter than summer's beauties are,
And softer than the tints of spring."

Now, we see where some of the improvised spiritual poetry comes from.

We come to speak of revelations we have ourself had. We wish to state that we have had something to do with these physical manifestations. I went to Chicago, recently, to visit a medium there, commended by my friend here, and of whom he told me that after I had seen her I would not want to enter this debate. I saw this lady, and will tell you all about the interview. But while I was in Chicago I was informed that I would find some excellent physical test manifestations at a room in Kingsbury Hall. I went there. A gentleman met me at the door, and intimated that he would like me to pay him fifty cents. I willingly paid him the fifty cents, and entered the room. I saw in the room a large box, or cupboard, with three folding doors. Two boys, aged eighteen or twenty years, were placed in this box. A gentleman in the room—a Spiritualist—asked me to assist in tying the boys in the box, so that they could not move. I declined, as I did not want to have anything to do with it. The gentleman succeeded in getting another person to tie one of the boys, while he tied the other himself. All were invited to see that the boys were securely

tied. In the box were placed a trumpet, a fiddle, a drum and a bell. The doors were then fastened, and I should tell you that the button which fastened the doors was placed inside, so that we could not open the doors from the outside, and could not see what was going on in the box. That was one of the conditions. We had to take what was going on inside the box on trust. Then our attention was directed to a hole in the center door of the box, covered with a piece of black cloth; and it was said we should soon see a spirit hand there. Sure enough, in a moment a hand was seen to protrude from the hole, and to wave itself toward us. I asked permission of the gentleman to take hold of that hand. "Directly," said he; but just then a lady who was in the room, and who was a Spiritualist (you know I can tell them as soon as I can see them) stepped forward and took hold of the hand. "Oh," said she, shuddering, "how cold it is!" That is the way you know. Spirits are always cold; they don't keep any fires down there. I then endeavored to touch the hand; but the man inside the box—I beg pardon; I mean the spirit—was too quick for me; and although I made a grab at it, it eluded my grasp. The next thing that came out of the box was a spiritual trumpet. Now, thinks I, if I can't get your hand, I will get hold of the trumpet; and I seized it, and said: now spirit, spirit, come through here, or let go the trumpet. Now, that was a sublime scene! I wish one of your spiritual artists had been there to paint that picture! I made another strong effort and wrenched the trumpet out of the hands of the spirit. "Well," said the lady, "you are superior to the spirit in strength, anyhow." After this there were performances on the musical instruments in the box, by the spirits. The boys were tied, and they could not be the performers! oh, no! And they have never been detected in any imposture, of course not! But if this was spiritual music, it was the last music that I ever want to hear. Then it was stated that there were eighteen spirits in the box, and I wondered how they could all find room to be in there, if they were all in proportion to the size of the hand I had seen protruded from the box. When the gentleman opened the door and let the boys out, I examined the hole in the door, and saw that it was surrounded with greasy dirt, such as would naturally be made by the frequent application of a sweaty hand. I asked the gentleman how it came to pass that his spirits were so dirty; and he replied, that the marks I saw were caused by the hands of people endeavoring to get hold of the spirits. I also asked why the boys could not come out and do these things in

our sight; and his answer was, that the boys had to be shut up to keep people from imposing upon them by throwing quids of tobacco, etc.

Now, I mean to say, that all this is one of the most diabolical and cruel impostures ever sought to be perpetrated upon any people. But these boys who practice this weak and silly deception are the celebrated Davenport Boys endorsed by my friend, with the single exception that their manifestations are not so satisfactory as they would be were they not performed in the dark.

Here Mr. JONES' time expired.

MR. WHITING'S FIFTH REPLICATION.

Mr. WHITING said—

I will first settle this matter of Prof. Felton. When in Boston, three years ago, I held a six weeks' session with the Harvard Professors. They selected subjects upon which I improvised poems. On one occasion, President Felton asked if I would improvise in Italian. I said no—not in public; inasmuch as the audience—which was a very large one—comprised but a very few persons who understood Italian, and that it would be uninteresting to the rest of my auditors: but I added, that I would improvise a poem in Italian, in private, and have done so. These events took place in 1858, and the letter which my opponent has read, was written in 1859. The whole of the letter of President Felton my friend has not read. I have at home files of the *Boston Courier*, which state exactly what President Felton did say of my poems at the time of their delivery, and which is just what I have before stated. So much for this matter.

I will now read to you a letter from James C. Wood, of Jackson, Michigan, a well-known lawyer, in reference to the manifestations made through Mr. Slade:

“FRIEND HENRY:—

“You desire me to write you a description of the physical manifestations I have witnessed through your mediumship; I will do so in brief with great pleasure.

“I have sat around a large dining table with you, and heard drumming seeming to be under the table, and sufficiently powerful to jar the table. Any tune might be whistled, and the drumming would be perfect as to time. It did not seem to be one person drumming, but two or three, and sometimes a heavy drumming, imitating apparently a base drum. The distinctness of the sound, and its peculiarity, has always, to me, appeared remarkable. I regard it as one of the most astonishing manifestations of spirit power. In

this matter there can be no deception. The jar of the table—the noise, and the exact time, and the change of the tune the instant the whistle changes, are facts no one can dispute, and cannot be accounted for upon any known natural scientific cause.

“I have seen a large dining table rise up, with great force, from the floor, some six or ten inches, and then go down with equal power—Mr. Slade and others simply having their hands upon the table. I have seen the table also rise up, in the same manner, with a man sitting upon the table, the hands being simply on the top of the table. In my own house I have had a cherry stand, with my little son upon it, rise up in the same manner. I have seen persons undertake to keep it down and still, and although they possessed considerable physical strength, they were unable to prevent its movement. I have seen half a dozen men around the stand, with three hands upon it, and two, at least, laboring to keep it still, and in spite of their efforts it would jump up some six to ten inches, and go down with such force as would seem ordinarily sufficient to break the stand.

“I have seen Mr. Slade, while sitting in a chair, moved about when I was fully satisfied he did not nor could not do it himself under the circumstances. No person in the form did it. I was satisfied it was the operation of some invisible force.

“I have seen Mr. Slade, when his eyelids were perfectly closed, pick up a pin on the carpet, point out the different colors of the carpet, go into a dark room and pick things up apparently as well as I could in the light.

“One night this spring Mr. Slade remained with me over night. Having heard often that one of his attending spirits made considerable noise sometimes during the night, and having some curiosity to hear it, I said to his spirit friend, I would like to have him “perform” a little that night. He said he would. I and my friend retired as usual. The Rev. Mrs. Wilber Jackson and my wife’s sister were there visiting me. Mr. Slade occupied a bedroom out of my parlor. My sister occupied an adjoining room. The setting room came next, and I occupied a room adjoining the setting room. My sister kept a light in the setting room during the night. About two o’clock in the morning I heard a loud noise, like some one striking with a hammer on the stove in my room. It startled me, and I sprang up in bed. I could see distinctly in my room. No person, as I could discover, was in either but myself. Immediately after this noise on the stove, noises, like some one taking a shoe and striking it upon the floor, commenced, first in my room and then in the setting room—one then on the parlor door in the setting room, and then upon the opposite side. The parlor door at the same time opening and closing quite rapidly. Mrs. Jackson occupied a room up stairs. She stated, at the breakfast table the next morning, that she was awakened by the door in her room swinging open, and then startled by noises like some one pounding upon the head-board of the beadstead on which she had been sleeping. She said that her heart came into her throat, and she had not been able to get it out yet.

“I have heard raps upon the floor, then upon the chair, then on the sides of the room and in various places about the room. Such, in short, is a description of some of the manifestations I have witnessed in the presence of Mr. Slade. Of course they seem incredible to those who have never seen them; nevertheless *I have* seen them, and they have been witnessed by many others. The “world moves,” and these manifestations, most probably, will, even if the incredulous, the sneering, and the very respectable fogies of the day should never *condescend* to witness these.

“Most Respectfully Yours,
“J. C. WOOD.”

Now, with regard to the production of a spirit hand. Dr. Gray, who is a learned physician of New York, writes as follows:

"The speaker described a manifestation to which he had recently been a witness—the production of a spirit hand, through the mediumship of Miss Catherine Fox—her own hands being held in his, and her feet resting on his own during the time of the apparition, which took place in dim gaslight. The fingers made intelligent motions. Its first appearance was that of a luminous fog; then it looked like a ball of fire—like phosphorescence. Here was furnished the kind of testimony demanded by the London objectors, viz: that some credible witnesses should have seen or held the spirit hand till it vanished. This manifestation was given in accordance with a request made for this kind of evidence, and by appointment of the spirit at the particular hour. The hand, in this instance, was not placed inside mine, but several friends have had that testimony; and if any here can furnish me with such, I shall be glad to forward it, together with my own, to London. I have repeatedly touched the spiritual hand, which was sometimes warm and sometimes cold, like that of a corpse. I am not aware that I have ever been in what is called the psychological state; and I am not subject to hallucinations of the senses. (The speaker mentioned manifestations, through Mr. Home, of naked hands which unhooked the brooch of a lady's collar in full sight.)"

Now I will read as to what they are doing in London:

J. R. M. SQUIRES IN ENGLAND.

"The following appears in the *London Spiritual Magazine*, under the Correspondence head:

"To the Editor of the *Spiritual Magazine*—Sir: Dr. Ashburner, Dr. Goodeve, of Bristol, Mr. Newton, Dr. Blank, Messrs. Waterhouse, Norton, Hurrey, self and son, had a sitting with J. R. M. Squire, (junior editor of the *Banner of Light*, a weekly newspaper published in America) at the residence of Mr. Waterhouse, in Russell Square, London, at eight o'clock P. M., on Friday, the 16th of July, 1860. Shortly after sitting down at a large dining-room table, about twelve feet long, we heard clicks, or tappings, on different parts of the table; they were not loud, but distinct—something like the sound produced by the telegraphic clock when in action.

"The table twice moved from its position a little. Mr. Squire then placed a pencil on a sheet of paper we had marked, and then he held it in his hand under the table; I heard a movement underneath, and then it seemed as if the pencil and paper were forcibly taken away, and dropped to the floor. On picking the paper up we found some letters scrawled on it, which, on looking through the blank side, we found read 'God bless you all.' Dr. Blank felt the pulse of Mr. Squire while this was going on, and the rate was one hundred and thirty-eight beats per minute—his ordinary pulse is from sixty to sixty-five.

"We then went to a large room; there was in it an uncurtained French bedstead, which Mr. S. removed a little from the wall, and placed nine chairs in a row, against one side of the room, opposite the foot of the bed. There was a very heavy oval shaped table in the room, which we turned over and examined to see that there was no machinery connected with it. This table was placed by Mr. S. at such a distance from the bed as to allow a chair for him to sit upon, between him and the bed; he then placed another chair by the same side of the bed, and requested me to sit on it; he then sat on the chair before the table, rested one hand on it, and requested that his legs be tied to the chair, which was done with two handkerchiefs by one of the company; he then stretched out his disengaged right hand toward me, and I held it firmly till the close of the incident I am about to relate. The nine gentlemen present then sat on the chairs in a row, holding each other's hands, so that no movement could be made by any of them without detection; the jet of gas at the side of the room was then put out by our host, and in about half

a minute I felt something like a rapid current of air pass me. Mr. Squire said, 'It is gone.' The gas was then lighted, and the table was found top downwards, lying on the bed-clothes at the *back* of Mr. Squire, it having passed *over* his head. The company then loosed hands, came up, saw my hands still holding the right hand of Mr. S., and his legs still tied to the chair. The movement of the table was repeated, two others of the company holding the hand of Mr. Squire. He then asked for a pocket handkerchief to tie his wrists. I took mine, tied one end tightly round one wrist, and the other end round the other wrist, leaving the free use of the hands for stretching about six inches. He then desired a gentleman, who had evidently been puzzled with what he had seen, to come and stand with him at one end of the table, and place his hand firmly on one of his, on the top of his, so that it was impossible for him, so tied and bound, in any way to lift the table. We all, except the two so standing, retired again to our row of chairs, held each other's hands, and the outermost one, with his left hand, put out the gas. In about half a minute, a violent blow from the leg of the table struck the floor, and shortly after, Mr. Squire asked us to light the gas. When this was done, a funny spectacle met our eyes. The table top was resting on the heads of the two gentlemen who had been left standing, the legs of the table being toward the ceiling, and the gentlemen's hands still pressing against the top of the table. I took down the table, which, from its weight, I found to be no easy task. The gentleman who had placed his hand on the table, stated that he had pressed his whole weight on the table to prevent its rising, and *that* it was which caused the legs to come down with so much violence before the resistance was overcome. Of those present, only our host, Dr. Ashburner, Dr. Blank, and myself, were at all accustomed to these phenomena; and Dr. Blank, till a few weeks ago, opposed by voice and pen, all belief in the subject. Now he frankly acknowledges the truth, but is sorely puzzled with—'what is the use of it?' A question to which we have no doubt he will in time find a satisfactory answer, as numbers have done who have passed through that state of mind in which he at present is. The others were the personal unbelieving friends that Dr. Ashburner and I had brought to the sitting, in the hope of something being done, which, by its physical character, would uproot their theories of cerebral hallucination and mind acting upon itself, and so producing fantasies.

"I have read this account to Dr. Ashburner, and he thinks that the above facts plainly show—First, unseen intelligence; secondly, the benevolence of that intelligence—for the table must have been raised at least four feet off the ground to pass over the head of Mr. Squire without hurting him; thirdly, great power, in conjunction with intelligence, in overcoming Mr. Newton's resistance—raising the table off the floor, and gently resting it on the heads of those who were standing. The height the table was lifted must have been at least six feet.*

I am, &c.,

PECKHAM, July 20, 1860."

JOHN JONES.

The Paris correspondent of the *New York World* also states that he has witnessed these manifestations of Mr. Squire, and endorses the truth of the above statement.

Now these testimonies which I have read to you, prove the existence of a spirit power that moves tables, grasps people, and unfastens brooches. These manifestations have occurred not only in Europe,

*We have received a letter from Dr. Ashburner which confirms the foregoing account of Mr. Jones. Dr. A. enclosed a description of the table, by Mr. Burton, the maker of it, furnished to him on application by the owner. In this description the weight of the table is given as seventy-two pounds.—EDITOR OF LONDON SPIRITUAL MAGAZINE.

in London and in Paris, but also in our own country. We have seen six or seven hands at once come out of the box in which the Davenport boys were, one of which hands was that of a negro. We do not think that our friend demonstrated these manifestations of the Davenport boys to be an imposture. The fact that he had strength enough to pull the trumpet away does not prove that there was no spirit force at the other end of the trumpet. It only proves that his force was the greatest, as the lady remarked to him. And as to his remark about the greasy appearance of the aperture in the box—is it any stretch of the imagination to believe that if a hand could be made from the elements of the atmosphere, that it should also be a greasy hand? It should be understood that the Davenport boys do not claim that the hands which appear in their demonstrations belong to a spiritual body, but that they are formed, by spiritual influences, from the elements of the atmosphere; and why should not such a hand be greasy? Then some weight should be given to the assertion that the hands of people who were endeavoring to seize the spirits had often been drawn into this aperture, and that thus it had become soiled. He finds great fault with the conditions, and he would lay great stress upon the fact that one of the boys was tied by a Spiritualist. Now does any one suppose that any Spiritualist in Chicago or in Decatur, or any where else, would aid these boys in a wicked and evil cheat? I have tied one of these boys, and covered him all over with cords, and in three minutes after the light was put out he would be found untied. Sometimes I have seen them tied in their shirt sleeves, and their coat placed in the box, and in three minutes they would be found with their coats on and the ropes tied over their arms, outside the coat, as before. My testimony as to these facts is as admissible as that of any other man, and these are the facts. The idea that the boys were assisted to cheat by the Spiritualists is a slur upon that body as a class, which will be sure to be resented.

My opponent believes all these manifestations to be impostures. We believe them to be true. The London transactions he may attempt to dispute—but there they are, published in a London paper. He says these manifestations should be produced here. I think that the testimony of the witnesses themselves is amply sufficient to satisfy any honest mind of the truth.

Because we cannot produce these manifestations here, are we to be told that is proof they never have occurred? Spirits do not care for

the applause of the world, and for the assertion of this or that man, that if you will do this or that thing, he will be converted to the belief in Spiritualism. I do not know that it would be advisable for my opponent to be converted just now. But if we can awaken men to investigation, it is all we ask. Spiritualism can stand alone in its own strength, glorious as Heaven, endless as Earth in its constant recurrence of spring, summer, autumn and winter. If these manifestations could occur at all times, they might thereby be proved to be impostures. But the mediums cannot control these conditions. Is this a proof of imposture? If they were impostures, they could produce these manifestations at any and all times. It is not so—for often they fail to get any manifestations. Why? Because the spirit does not, cannot, or will not make itself manifest. It is wonderful, for example, that the spirits which influence the Davenport boys, could, under the adverse circumstances which Mr. Jones has described, gain force enough to make any manifestations at all. The Davenport boys have encountered much persecution, and have, at times, been obliged to defend themselves, with physical weapons, against the evil and cowardly assaults of their enemies.

Here Mr. WHITING'S time expired.

MR. JONES' SIXTH ARGUMENT.

Mr. JONES said—

My opponent, in conducting his side of this discussion, has persisted again in introducing evidence that is wholly irrelevant to the present case. I must continue to insist, that every subject is to be proved, if proved at all, by evidence that relates to the subject. Every physical fact must be proved by physical evidence; every natural fact by natural evidence; every moral fact by moral evidence. My friend has brought up, as his witnesses, these distant persons, who all declare, just as determinedly as he himself does, that the origin of spiritual manifestations is not at all hypothetical, but very certain. But it is also a postulate well established in law and in reason, that persons who are witnesses in their own behalf shall be ruled out of court. My friend begs the question. He assumes the negative of the resolution in question, and then goes on to prove that negative by the testimony of men who are just as reliable, and no

more so, than he is; and I wish to say that I would just as soon take his *ipse dixit* as that of any of the persons whom he has introduced or whom he may introduce here. But no man may be a witness in his own case. My opponent is bound to show that these manifestations are to be accounted for on other principles than those which we advance. No matter how many witnesses he may bring forward here, who will testify that they have witnessed these manifestations, it would be no evidence to us of the origin of them. The Spiritualists admit this. They say, that what is evidence to one mind is not evidence to another; but eternal truth states, that what is evidence to one is evidence to every one—provided the evidence be appropriate to the thing to be proven. I have shown that some of the so-called spiritual communications are plagiarisms from well-known writers; and I have proved the exceedingly trifling and foolish character of the manifestations. From this I contend that their origin is exceedingly hypothetical. Now, I do not wish to overthrow this doctrine of spiritual communion with the dead, if the thing is true. Would to God that I could commune with the spirits of my beloved ones, who have passed on before me. But when they tell me that I can do so, and then mock me as they have done, I say that this sort of evidence will never convince me.

But as to this spiritual poetry. I presume that this audience observed that my friend said nothing of the hymn stolen from the “Baptist Hymn Book,” and palmed off as a spiritual communication, made through the organism of a girl, thirteen years’ old, who could neither read or write! What kind of spirits were they who gave this as an original spiritual production? When you prove that persons steal the property of others, and pass it off as their own, you have *prima facie* evidence of imposture and fraud. My friend sneaked out of the matter of Prof. Felton’s letter in a very ingenious way. I should not have alluded to this matter at all, had he not stated that he could produce the public statements of Prof. Felton endorsing the originality and beauty of his improvised poems—you must take Mr. Whiting’s word for that. But Prof. Felton says, that this is one of the most wicked of impostures. Yet Mr. Whiting sought to create the impression on your mind, that Prof. Felton patronized and applauded him, and threw his mantle over him. Now, he says, that in the manner of manifestations the medium cannot avoid displaying the peculiar idiosyncracies of the spirit which is controlling him. The medium cannot control the spirit, but is controlled

by it. Thus when Pat. Murphy came upon the stand, it was nothing to my friend that he talked with an Irish brogue, and concerning those things of which his mind had been occupied when on earth. Oh, yes! said he, Mrs. Conant was a very respectable lady, above the suspicion of collusion or deceit, and she was controlled by the spirit of this wild Irishman. If this be true, then why does not the spirit of the Italian poet, which controls my friend, throw the Italian into him? He states that he will improvise an Italian poem; but delivers the poem in English, and states that he can only do the Italian in private! The truth is, that President Felton is an illustrious scholar—the President of Harvard College—a man who understood the Italian language, and could tell, in a moment, whether Whiting was improvising Italian or gibberish. I have not much knowledge of Italian; but if my friend will improvise a few sentences of Italian poetry here, when the conditions are all right, I will report on it. If he does so, I will not consider it as an evidence that spiritual manifestations are not hypothetical in their character; but I will take it as an evidence that my friend understands Italian. He says, that this spirit of an Italian poet controls him. But I observe that he can control the spirit of the Italian poet so much, that whenever it is necessary he can open his eyes and read letters and extracts pertaining to this debate. This is very extraordinary; and it is strange that, with this control over his Italian friend, he cannot give us some evidence of the influence of this poet over him. Our spiritualistic friends in the audience say, that they know my opponent is thus influenced and controlled; but we care not for their say so. It cannot be proven to be true simply by saying that some one else says so too.

I should observe here, that a preposterous position has been taken by our opponent, and is always taken by Spiritualists in their discussions. It is this: We work our wonders, say they; you cannot prove where they come from: therefore, we say, they come from spirits; and if you cannot prove the contrary, you must believe us. But this is an extraordinary jump of logic. I have actually received as much intelligence from an educated pig as from any Spiritualist I have ever met with. I have seen an educated pig told to point out the age of this gentleman or that lady, and the pig has turned up the card with the right number of years upon it, every time. Oh, how wonderful that is! we exclaim. Why not conclude that this was done by spirit power? Perhaps you will tell me it was. I cannot prove it was not; but are we, therefore, to jump at the infallible conclusion that it was?

There are thousands of things of which we know but very little, and concerning which, if we jumped at conclusions as you seem inclined here to do, we should be led into constant error. Sir Benjamin Brodie once very ingeniously tested this inclination of some minds to jump from a fact to an inference. A Mr. Perkins made a tractor with which to cure rheumatism. He exhibited it to a patient long afflicted with that complaint, bade him look steadfastly upon it, and he was cured. No one denies that. Sir Benjamin Brodie did not deny it. He did not deny the fact, but he denied the inference; and to prove the fallacy of it, he made a tractor of wood, and painted it so that it exactly resembled the metallic tractor made by Perkins. He took it to the hospital; found a patient with the rheumatism; informed him that it was the tractor that had cured Perkins' patient, and told him to look steadfastly upon it. The lame man obeyed, and arose from his bed cured. Would it not be preposterous for me now, because I cannot explain how that cure was effected, to jump at the conclusion that it was done by supernatural causes? Every imposter, when he is about to commit a fraud, studies the points upon which he may be detected and exposed. He guards these points; he hedges himself up against attack from these quarters, and then says, I can do things that you cannot explain—and, therefore, you must admit they proceed from spiritual causes.

I have some delightful spiritual intelligence to impart to you, which came to me last week. I desire my friend to give his attention to the necessity of producing proper and appropriate evidence to sustain his side of the debate, or else of giving up the debate. I wish him not to attempt to cheat us by the sophism, that because we cannot account for these manifestations, therefore they must of necessity be of a spiritual origin. Wizard Jacobs and Anderson and Blitz do many things, for which we cannot account, and which we cannot explain; but when I witnessed these things, instead of jumping at the conclusion that they were of spiritual origin, I asked myself, how are these things done? Had I been disposed to receptivity, as my friend calls it, I might have received some wonderful communications from the spirits; but bearing in mind that many tricksters have defied the world to explain and account for their wonderful works, it does not become us to prove that these so-called spiritual manifestations do not come from spirits; but it remains for him to prove that they do.

Here Mr. Jones' time expired.

MR. WHITING'S SIXTH REPLICATION.

Mr. WHITING said:

In the first place, I wish to settle finally these allusions to President Felton. I will again state that the letter which Mr. Jones has read was written by President Felton in August, 1859, and is in regard to Spiritualism generally. In it I am only mentioned incidentally. In the winter of 1858, I had several investigations with the Faculty of Harvard College. There were present at these investigations very large audiences. President Felton, at this time, said that even should I improvise a poem in Italian, it would be no evidence that I was influenced by the spirit of a deceased Italian poet. This was one reason assigned at the time for not giving the Italian improvisation in public. Another reason was that very few persons in the audience understood Italian, and a poem recited in that language would be uninteresting to them. But I wish to call upon a gentleman who was present at these investigations, and who is here to-night, to state just what President Felton did then say concerning me.

Mr. LOUD, a gentleman residing at Decatur, and the Principal of the Public School there, here arose and stated that what Mr. Whiting had said in reference to President Felton was strictly true; that he, Mr. Loud, was present at the meetings which Mr. Whiting had with the Harvard Professors; that President Felton paid the highest compliments to Mr. Whiting, saying that the poem which he had recited was original and beautiful, and that he, Felton, had himself selected the subject. President Felton said that there was nothing superior to the language and sentiment of this poem in the writings of Plato or Socrates—and indeed, gave to Mr. Whiting as high a compliment as could be imagined.

Mr. WHITING continued:

I will now resume the discussion where I left off—and this was where we were considering the question of plagiarized poetry. I had brought forward that splendid and beautiful poem inspired by the spirit of Edgar Allan Poe, as an evidence of the truth of spiritual communion. In order to rebut this evidence, my friend shows that a girl plagiarized a hymn from a Baptist Hymn Book—a girl too, who could neither read or write! That is something singular on the face of it. My friend read the entire hymn from the hymn book, but only one verse of the hymn said to have been written by the servant girl who could neither read or write. I never heard of this alleged

plagiarism before, but I will not attempt to dispute it. But admitting it, does it prove that the poem which I have read does not come from the spirit of Poe? Does it prove that the various spiritual manifestations which we have mentioned here, do not bear on themselves the mark of spirit origin? My friend still lays stress upon the necessity of producing spiritual manifestations in your presence; and sets aside all the positive and uncontradicted evidence I have produced. But will that set it aside in your mind? Then my friend goes on, very much in the style and language of Prof. Grimes, to lead you to the idea that no evidence has been produced, and that tests must be made by spirits here and now. The character of the argument my opponent has followed, seems as if he wanted to make it appear that because the manifestations did not occur here, the whole theory and system of Spiritualism was an imposture. But evidence that is good at all, is as good when it comes from a distance as when it is produced at home. The question we are debating is the origin of these manifestations. How can we conduct a debate without argument; how can we argue unless we produce evidence to argue upon? But, exclaims my friend, if I will not do that which I have never claimed to be able to do, I must give up the debate! Why? Because he rejects the evidence which I have produced here. But we have brought here the very best evidence—the evidence of witnesses who cannot be impeached—which carries with it the weight of learning, of judicial lore, of social standing and position. My friend says that if he was a little more versed in literature, he could discover the source from which all the alleged spiritual poetry has been stolen. Now President Felton is a profoundly learned man, and he admitted the entire originality of the poem improvised under spirit influence by your speaker. How does it happen that the learned men of Europe, whose knowledge of literature, both ancient and modern, is exhaustive, are gulled by these mediums? No! It is these men, who can look into the lore of the past, and who are conversant with the learning of the present day, who become Spiritualists. It is those who have read of Socrates and his demon; of Pluto and his angels; of the Poems of Hesiod; of Philo Judeas, who declared that the angels of the Jews were the Heroes of the Grecians, and that the air is full of angels, who are the spirits of human beings; it is these men who acknowledge the truth of Spiritualism; it is these men, who have the best means of detecting plagiarism and imposture, who acknowledge the originality and the truth of spiritual communication.

If this charge of fraud is true, why has not the system of Spiritualism long since been exploded? Why has it spread with such astonishing rapidity within the last twelve years? Why has it made its way into every city, and every village and hamlet in the land? Why do we find these learned, candid and scientific men avowing their firm belief in its truth? There is Robert Dale Owen, late United States Minister to Naples, for many years a prominent public man in our neighboring State of Indiana, and the son of the great philosopher and author, Robert Owen—he has lately published a book entitled “Footfalls upon the Boundary of another World,” filled with narratives of modern spiritual manifestations, extending back for a period of two hundred years. In this book he declares his belief in the spiritual origin of the manifestations which we are now discussing. Is such evidence as this worth nothing? In this book Mr. Owen gives us a lengthy account of the apparition of the Drummer at Tedworth, and says that this has never been accounted for on any other hypothesis than that of spiritual origin.

While on the subject of evidence, we may as well exhaust the subject at once. We differ with our opponent in regard to our views of evidence. We shall leave each individual to decide for himself what convincing evidence is. The subject is not to be left to the decision of any committee, or to a vote of the audience. I shall leave it to the candid utterance of every unprejudiced heart to decide for itself what is sufficient to convince it. I never have set up any claim to be able to produce test manifestations of the truth of Spiritualism, and to give convincing proof thereof. I have informed my opponent of this fact before this debate. He continually sneers at the idea that certain conditions are pre-requisite to be observed before the manifestations can occur, and at the supposition that he is not receptive. He says that he has investigated the subject to some extent; and this morning he said he was convinced that the claims of Spiritualism were false. Now he says, would to God that the thing was true! He shows some signs of conversion. If he continues his investigations, notwithstanding the obstacles and temptations which are in his way, he will become converted; but even for the sake of converting him, I will not try to produce here forms of manifestations, which I have never claimed to be able to produce. Is not the evidence I have already given conclusive? I have given names, dates, persons and places; and this evidence is what these witnesses believe to be true, and what they have seen. We might quote many miracles of healing.

Who knows the influence of mind upon mind? These cures of healing are performed through some law of which we are yet ignorant; but one thing we know, that no one can be cured of a real disease by the power of imagination alone. Your speaker's own case is an illustration of the value of spiritual communication, as applied to physical health. For many years before I became a Spiritualist, I suffered from disease and pain; but since I have followed the impressions in regard to my health, which my spiritual guides have given me, I have been a model of health. This was a cure performed by no medicine, but by the effect of subtle influences brought to bear upon me. This would have been called a miracle in olden times. As we proceed in this discussion, we shall quote many cases of healing by the laying on of hands; of others, by the prescription of certain roots and herbs, which were unknown to the healing medium until revealed by the spirit directing him. Dr. Slade has performed many wonderful cures. He is a man of no medical education, but is influenced by the spirit of an Indian medicine man. He has cured his patients in every instance; and those who know and can testify of these things, live all along the road from Detroit to Chicago. Of portraits painted by spirit hands, the evidences are abundant. One that I have is the portrait of a venerable Persian, and was drawn in forty minutes. Another that I have is of a man of Italian visage and of dark complexion, wearing a painted cape, and encircled with a wreath of leaves and flowers. It was executed in two hours; and an artist told me that it would require the best painter two hours to make the eyes alone of that portrait; yet the whole portrait was done in two hours—more quickly than any human hand could do it. Mr. Lewis Bascombe, of Jackson, has a portrait of his deceased child, painted by the spirits, and a perfect likeness; Mr. Wood, of Jackson, has the portraits of two of his children; and Mr. Anderson, the artist-medium who drew these pictures, never saw the parties whose portraits they were. These things demonstrate their own truth, and are the living evidences of Spiritualism. Among the portraits thus painted by spirit hands, are those of the father and mother of Mr. Cathcart, before alluded to. They have both been dead forty years, and Rogers, the medium artist, was only twenty-eight years old, and no portrait or daguerreotype of the deceased persons was left behind them; yet so perfect was the likenesses, that they were at once recognized. John W. Armstrong, of Laporte, has his wife's father's portrait; and he died leaving neither a portrait or a daguerreotype; and yet his son recog-

nized the spirit portrait as a perfect likeness. Who else could paint these portraits of departed ones but invisible spirits? Mr. Walcott, of Columbus, Ohio, has, under spiritual influence, drawn about one hundred portraits of departed ones. Mr. Seth Henshaw, of Greensboro, Indiana, has fifteen of these portraits. Mr. Henshaw never saw Mr. Walcott: he simply determines what portrait he wishes to obtain, writes to Mr. Walcott, and obtains it. He has likenesses of nearly all his deceased relatives and friends, and their perfect accuracy is attested by many. He has also a representation of himself as he would appear in his coffin; and yet the artist whose hand drew the picture never saw him. Now, my friend may say, Oh, we don't know that these people exist at all. But there these pictures are, and they speak to that sentimentality of the human soul, of which our friend has told us, and breathe a language which no ridicule can destroy, and afford an evidence of the truth of Spiritualism which every candid mind must accept.

Here Mr. WHITING's time expired.

MR. JONES' SEVENTH ARGUMENT.

Mr. JONES said—

I must first ask Mr. Loud, the gentleman called as a witness by my friend, if his sympathies are with the Spiritualists?

Mr. LOUD replied, that he scarcely knew how to reply to that question. He did not know that his sympathies were much enlisted; but he had no prejudices against Spiritualism.

Mr. JONES then asked Lawyer Cole, who was one of the audience, if it was not a postulate in law, that every case must be proved by its own appropriate evidence, and that no party can testify in his own behalf? To which questions Mr. Cole returned an affirmative response.

Mr. JONES then proceeded—

I beg to thank my friend for his congratulations upon my approaching conversion to Spiritualism. He beautifully illustrates the declaration of the poet—

“Hope springs immortal in the human breast,
Man never is, but always to be blest,”

So it will prove, I fear, in regard to the hopes of my friend. I have not yet arrived at the goal of conversion, and the probabilities are

against my ever doing so. I have often been told that I am an impressionable medium, and that if I wished it I would make an excellent medium. I have not contradicted this. Hope springs immortal in the human breast. There is a good time coming; wait a little longer!

My friend declares, that although I proved that a poem stolen from a Baptist hymn book was palmed off as an improvisation by spirit influence through the organism of a servant girl who could not read or write, I have not proved that the poem he read did not come, as he claims it did, from the spirit of Edgar Allan Poe. I think I did prove this by probable evidence. I have no positive means of knowing it, but I believe it. Making the admission that the hymn in question was stolen from the hymn book, and then palmed off by Spiritualists as a spiritual production, is fatal to their case. They admit that they have stolen from Tucker, and the probability is that the poem alleged to be Poe's is stolen also. And I should here remark, that it was not I, but the Spiritualists, who declared that this improvising servant girl could neither read or write. The fact that I have shown one plagiarism, should prove my position as to the exceedingly hypothetical nature of these manifestations.

Now, as to witnesses. We have the evidence of legal gentlemen that my positions are correct: that to prove any case, you must produce appropriate evidence; and that witnesses cannot testify in their own behalf. We have, thus far, had nothing offered us on the negative side of this debate but human testimony—very good in its way, perhaps, but not satisfactory and conclusive. Then all the witnesses my friend has called, were witnesses in their own behalf; and this fact would rule all their evidence out of any court, and I believe this audience will concur in this decision. Any imposture in the world can be proved to be true, if you allow its own advocates to testify in its behalf; any imposture, I say, and I call this spiritualism an imposture, and have endeavored to prove it so. In the very depth of my soul, I believe it to be the most gross imposture ever attempted to be played off upon poor humanity; and I shall continue to prove it to be so to the end of this debate. I call on my spiritualistic friends to prove their system not to be an imposture. They prove it by a whole host of persons—four millions of people, say they, will swear to the same thing; and any imposture under heaven can be proved in this way, by allowing its dupes to swear to its truth. Robert Dale Owen's book is in my library, and any one can read it who wants to, as

they can also any other of the five hundred volumes I have. This book is filled with the most horrible ghost stories, which will make your hairs—like those of Hamlet when he beheld his father's spirit—to stand on end like quills upon the fretful porcupine. If you set up reading this book till twelve o'clock at night, you will not sleep any for horror the next day. Now, we used to have a man around here—Edward Hill by name—who could tell just as good a yarn as any that are told in Owen's book. Now, suppose you went to Hill and said to him, "Here, you have told such and such a story, and it is not true." "Well," he might reply, "I did tell it, and it is true, and I can bring a man to swear to it." Would that prove it?

Now, as to the internal evidences of Spiritualism. We spoke of the so-called "spiritual philosophy." I charge you by high Heaven not to forget these words, "spiritual philosophy!" I have here a book, written by Dr. Gordon, a pastor of the Dutch Reformed Church, entitled "A Threefold Test of Modern Spiritualism." We will see how much of philosophy there is in this spiritualism—how nicely the revelations which it gives us agree with each other. My friend tells me that if I continue my investigations I will reach the goal of conversion to Spiritualism. Dr. Gordon tried eleven times, and he is still a minister. I read first from page 101 of his book:

"DR. GORDON'S SIXTH SITTING.

"JANUARY 5th, 1856.—Called upon Mrs. C., a medium who has been before the public for six years, and has gained the reputation of being one of the very best test mediums. I asked for the best test, and she also specified that of asking questions mentally. I wished to confine myself to subjects, which, in the nature of the case, spirits ought to know, and had prepared a list. This medium informed me, that they could certainly answer whatever questions related to spiritual matters. I then took my seat at the table, wrote down the names of my friends who had left the form, and as before related, the spirit declared himself to be that of my maternal grandfather. To him I put the following questions:

"1. Are you acquainted with the matter of Judge Edmonds' publication on Spiritualism? Yes.

"2. Do you know as much as Judge Edmonds does? Yes.

"3. Is he sincere? Indefinite.

"4. Is he deluded? Yes.

"5. Are his books worthless? No.

"6. Can Spiritualism enable one to know the thoughts of others? Yes.

"7. Are not the thoughts of every one known to God alone? Yes.

"8. Are not the pretensions of Spiritualism false? No.

"9. Is it impossible for Spiritualism to demonstrate immortality in any way? No.

"10. Is it impossible to demonstrate it by an appeal to the senses? Yes.

"11. Is it impossible for the spirits of our departed friends to communicate with us whom they have left behind? Yes.

"12. Is it impossible for them to labor for our redemption from sin? Yes.

"13. Must all redemption come through it? No.

"14. Are not the pretensions of Spiritualism as to curing the sick, lame and blind, false? Indefinite.

"15. Can Spiritualism make man realize what will be his condition in another world? Yes.

"16. Is it not impossible for man to do this by all that Spiritualism can do? Indefinite.

"17. Are angels an order of beings distinct from the souls of men? Yes.

"18. Does Spiritualism lead to hypocrisy? Yes.

"19. Does it prevent hypocrisy? Yes.

"20. Does it lead to crime? Yes.

"21. Does it deter from crime? No.

"22. Does it recognize Pantheism? No.

"23. Does it assert, without proving, the immortality of the soul? No.

"24. Does it release man from responsibility to God? Yes.

"25. Are the most essential claims made by Judge Edmonds in behalf of Spiritualism false? Yes.

"26. Can I become a medium? No.

"27. In what sphere are you now? In the sixth sphere.

"28. How long since you left the form? Ninety years ago. My mother has just completed her seventy-ninth year.

"29. Did you die in England? No. In Scotland? No. In Ireland? No. In France? Yes.—Untrue."—*Gordon's Threefold Test*, pp. 101, 2, 3.

Then I read from page 113—

"TENTH SITTING.

"APRIL 20th.—Visited the medium, Mr. Conkling, and occupied an hour in the prosecution of my design. When I took my seat at the table, after a short time a spirit announced itself. I took slips of paper, and wrote father upon one, folding it up; grandfather upon another, and friend upon another. The spirit rapped, denoting that he was a friend and not a relation. I remembered that I had this morning wished my friend G. to announce himself, and, therefore, wrote his name privately; but before I had finished it, the table made a tumultuous noise, jostling itself out of place, to assure me of the presence of my friend, Rev. G. I. G. The paper on which I wrote his name I put in my pocket. My first questions were speculative, previously prepared, and put mentally as follows:

"Do you belong to one of the higher spheres? Yes, the sixth.

"Are you able to enlighten me on theological and spiritual facts and doctrines? Yes.

"Are the scriptures unworthy of reliance? Yes.

"Were their reputed authors fictitious characters? No.

"Were they real characters? Yes.

"Is the doctrine of plenary inspiration of the Bible true? No.

"Is it false doctrine? Yes.

"Are the scriptures a guide superior to reason? Yes.

"Are the scriptures a guide inferior to reason? Yes.

"Were the manifestations of heathen mythology of the same origin as those of modern spiritualism? Yes.

"Were they truly from the spirit world? Yes.

"Are the manifestations of ancient heathen oracles and of modern spiritualism alike referable to Demonology? Yes.

"Is Demonology a mass of fiction? Yes.

"Is the river Styx a reality? Yes.

"Is the river Lethe a reality? Yes.

"Is Charon a real personage? Yes.

"Was the religion of the ancient Egyptians superior to that of the Hebrews? Yes.

- "Is God the soul of the universe? A tumultuous Yes.
 "Does he bear the same relation to it as the human soul bears to the human body? A tumultuous Yes.
 "Has God a body like that of man? Yes.
 "Is he the essence of matter? A tumultuous Yes.
 "Is the individuality of God a fiction? A tumultuous Yes.
 "Is the unity of God a fiction? Yes.
 "Is plurality in God a fiction? Yes.
 "Is the trinity a fundamental error? Yes.
 "Is the trinity a fundamental truth? Yes.
 "Is Christ an unreal being? Yes.
 "Is Christ a real being? Yes.
 "Is Christ God and man united? Yes.
 "Is Christ's nature truly taught in the scriptures? No.
 "Do you believe in the decrees of God? Yes.
 "Are the decrees of God fictitious? Yes.
 "Is the Bible account of creation false? Yes.
 "Is the Bible account of creation true? Yes."

Now I wish to give you some revelations which I had in my own person. I waited upon the renowned test medium, Miss Ada Hoyt, at the recommendation of my friend, in Chicago, on Friday morning last. She directed me to sit down at the table and write the names of the persons from whom I desired communications, on slips of paper. I thus wrote the name of my mother, my sister, my aunt and my father. I wrote the maiden name of my mother and my sister, my aunt's married name and the sir-name of my father. Miss Hoyt then sat down at the table, and, picking up one of the ballots—which were folded tightly—asked, "Is the spirit of this one here?" Three raps were instantly heard, signifying yes. Seizing a pencil, Miss Hoyt then wrote backwards the name of Ann Clough, which was the name upon the ballot, and the maiden name of my mother. "Are you the spirit of my mother?" I asked. Three raps was the reply. "Where did you die?" A number of places were written down, and the raps indicated that the place of her decease was Paris. "At what age did you die?" A number of figures were written down, and sixty-nine years was designated as the age. The disease which caused her death was in like manner stated to be pneumonia, and the year of her death, 1857. I then asked, "In what sphere are you now?" "In the fifth," was the reply. Thinks I, how could you know I wanted to have a communication from a spirit in the fifth sphere? "Is Spiritualism a humbug?" I asked. "Yes," was the reply. "Is there a hell?" "Yes." "Is hell a fable?" No answer. "Am I doing right in exposing the humbug of Spiritualism?" "Yes," was the reply.

Here Mr. JONES' time expired.

MR. WHITING'S SEVENTH REPLICATION.

Mr. WHITING said—

I now propose to read a well authenticated statement of the cures performed by spiritual agency through Dr. J. R. Newton, who was a merchant of Cincinnati, engaged in a lucrative business, but who gave up that occupation at the command of the spirits, and devoted himself to the performance of these cures. This statement is as follows :

“CURES BY DR. NEWTON.

“EDITORS OF THE BANNER OF LIGHT: Some weeks since, I gave a brief statement in your columns of remarkable cases of disease cured through the instrumentality of Dr. J. R. Newton, at No. 40 Edinboro' street, corner of Beach street, in this city. Since that time I have received very many letters of inquiry from all sections of the country, asking for information in regard to his powers and his ability to cure the various forms of disease to which flesh is heir. I therefore take this time to fulfill my promise to furnish a few of the vast number of wonderful cures performed by Dr. N. since his residence in Boston, and to answer my numerous correspondents (presuming that they all *take* and *pay* for the BANNER), and thus save myself much time and trouble, which would be necessary to answer each individual addressing me. These cases can be referred to by those who are skeptical.

“Dr. Newton informs me, that the class of cases in which he has the most universal success, are those known under the general head of Female Complaints, which, in the most aggravated forms, are cured almost universally; but all will perceive that the patients, from motives of delicacy, do not like to have them published. He is also remarkably successful in Paralysis, Rheumatism, Blindness, Deafness, Contracted Muscles, Spinal Curvature, Hip Disease, Tumors, Chorea or St. Vitus Dance, and Enlargement of the Joints; but he makes no pretension of being able to cure all who apply.

“The following are some of the many cures which have lately been effected:

“Miss Julia Estabrook, of Brooklyn, N. Y., came on Thursday last with a withered limb and two crutches. Restored in thirty minutes, and walked to her boarding place without crutches.

“Mrs. Esther Davis, from Warner, N. H., could walk but little, and had been a mute for seven years. After the first operation, walked over a mile and spoke for the first time; a letter since received with her miniature, expresses her thanks that she is enabled to talk with her family, and general health improved.

“Hannah B. George, of Concord, had no use of her neck, knees or arms. Restored by one operation.

“Mrs. A. H. Wood, of Peppercell, Mass., open cancer. After two operations the cancer dropped out and is healing.

“Mrs. John Coyle, of Providence, lost the use of her left leg, which was withered; used crutches fourteen months. Cured by one operation.

“Miss Lucina Parmenter, of Lowell, had dropsy so that she was unable to walk. Cured by one operation.

“Edwin Hatch, of East Boston, scrofulous humor and rheumatism; on bed six months, and then could only walk with crutches. Cured by one operation.

“Mrs. Lhedee, of No. 10 Billerica street, Boston, had withered hand, entirely useless, caused by cancer; a great sufferer—could not sleep for eight nights. Cured by one operation.

"Miss Abby Bartlett, of Boston, could not speak even in a whisper for eight months. Perfectly cured in ten minutes. The next day her friend, Mrs. Samuel Stevens of this city—fourteen months without speaking—was restored in two minutes.

"Mrs. Wise, 31 Central Avenue, Chelsea, cured of cancer by one operation.

"Capt. Daniel Cavanaugh, Jr., of steam tow-boat, Charles River, had cough—thought to be in consumption. Cured by one operation. Will be pleased to answer any questions.

"Charles H. Lane, of Somerville, had hip complaint and rheumatism; walked with cane or crutch; after one operation walked without either.

"Mrs. Taylor, of Dorchester, was bed-ridden three years with spine disease and female weakness; had never borne any weight upon her feet during that time. In thirty minutes she was enabled to walk around the room. This cure was effected in the evening. She has been well ever since. Physicians say this is the greatest cure on record.

"Mrs. Fairfield, of Dorchester—confined to the house many years—was cured on Sunday, while her husband was at church, and she walked out to meet him.

"Charles Thurber, of Providence, cured of epilepsy by one operation. Had spasms daily before being cured.

"Mrs. Wait, of Lynn, Mass., cured of dropsy; one operation. Weighed two hundred and twenty-seven pounds; reduced to two hundred pounds; is at work, as well as ever.

"John Donahue, of North Bridgewater; walked with crutches; cured by one operation, and left his crutches.

"Elizabeth S. Southwick, of South Danvers; spine complaint; had not walked for sixteen months; brought in arms. After fifteen minutes' operation walked two miles.

"Anna Nicholson, of 388 Hanover street, Boston; blindness from birth. Cured in one operation.

"Mrs. Woodward, Lowell; spine complaint and female weakness; could not even feed herself. Cured.

"Clara A. Urann, of Boston; spine disease; had walked but a short distance for two years. Is perfectly restored, and enjoys better health than ever before.

"The question is often asked, 'Are these cures permanent?' I answer, that, from the nature of the eases of the persons who call upon Dr. Newton for relief, it cannot be expected that the cures could all be permanent, when only one operation is performed; yet, the fact that temporary relief is obtained in those cases where all other means have been exhausted in vain, furnishes very strong presumptive evidence that the cure will become permanent by attention to the means he employs. Those who have given attention to the magnetic laws which govern this method of cure, will readily perceive the impossibility of any one person effecting favorably all who are diseased. But I will venture the opinion, that a parallel cannot be found in ancient or modern times, in sacred or profane history, where any individual has relieved such large numbers of the afflicted as has Dr. N. This fact will be made apparent to any person who will visit his rooms, and look at the collection of crutches and canes which the *cured lame* have left—the spectacles the blind have dispensed with, and the other surgical appliances used in spinal and other complaints, which the cured have cast off, which he has as trophies of his wonderful and miraculous gift of healing without medicine, or any other extraneous or artificial aids.

"But I will conclude this already too long communication, by saying that I should have fulfilled my promise to furnish reports of cases before, had not it been for the fact that Dr. N. objected to anything that looked like advertising or puffing, and it is only at the solicitation of many friends that he has consented to the publication of these few cases. What is the power by which

these wonderful and miraculous cures are performed? Please answer, ye savans of science.

“Yours, in behalf of the suffering,

“H. F. GARDNER, M. D.

“BOSTON, Dec. 20, 1860.”

These miracles contain within themselves evidence of a superior and supernal power. Wherever was there a man who performed such cures as these? Dr. Newton does not do these cures for pay—he heals all the poor who come unto him without pay, and leaves it to those who are able and willing to pay him to contribute to his support. I know this of my own knowledge. It is not a lust for gain that actuates him. He is a modest and retiring man. I heard a man in Cincinnati say that Dr. Newton had a whole box full of spectacles and crutches, which had been left with him by those whom he had cured of their afflictions, and whom he had restored to sight and the use of their limbs. Laying on of hands is no new mode of cure. It is acknowledged to have been a part of the early Christian religion, and to have always existed. These manifestations, I repeat, show a power beyond man; they are, however, but a few cases out of many. My friend may say that this is no evidence; but there it is: it has never been contradicted. These persons who have been cured are not fictitious persons; their name and place of residence is given, and the date of their cure. What does this show? That the gift of healing by the laying on of hands is in the world, and that it claims to be of spiritual origin. Many of the persons cured by Dr. Newton were not Spiritualists: some of the testimony we have introduced does not come from Spiritualists; and if my witnesses are Spiritualists, that does not make Spiritualism prove itself. The spirits are not holding this debate. These witnesses are candid seekers after truth, who are testifying to what they have seen and realized.

Have I put forth any claim to demonstrate the truth of Spiritualism by actual manifestations? No; but simply by evidence that would be received in any court of justice in the land. My friend quotes from Dr. Gordon; who he is, I know not. His testimony is just as reliable as mine, and no more so. I do not know why I should take his word any sooner than that of Miss Hoyt, or any one else. Admitting that Dr. Gordon's interview is truthfully told, what does it prove? Either that the spirit which communicated with him was a lying spirit, or else that he so influenced the medium as to cause her to write down these answers. I have seen people do this, while the

spirit was endeavoring to obtain control of the medium. Beside this, it is easy to conceive of contradictions where none really exist. If the spirit that communicated with Dr. Gordon did say what he alleges it did, it was a lying spirit: a lying spirit may say it inhabits the sixth sphere as easily as it could say it lived in the first sphere. Like attracts like. There is wisdom in the old adage about answering a fool according to his folly. These people who come to spirit mediums wishing to obtain lies, often get just what they come after. We do not say that Dr. Gordon and my opponent visited these mediums desiring to obtain lying responses to their questions; but we do say that they were disposed to find what they could to prove Spiritualism false. My friend says the spirits told him he was doing right in exposing the humbug of Spiritualism. I say so too. I am glad to see a clergyman willing to come out and discuss the subject of Spiritualism. Spiritualism being a truth, all that he, or any other man, can say against it, cannot injure it; but only will redound to its credit and to the comfort of its believers. Although there are good, bad and indifferent spirits, the fact that some of them lie sometimes, does not prove they don't exist. If we lie, does that prove we are not men? What made the raps that Dr. Gordon heard, and that occurred in the presence of my opponent? I hope my friend will explain that. These spirits claim they are spirits, and if they are false and mistaken in any of their statements, does that prove they are non-existent? The fact that an untruth is spoken does not prove that he who spoke it is not a spirit. The spirit world is full of people like yourselves; and if you send so many thieves and murderers and liars into the next world, as you are in the habit of doing, can you wonder that some of them return and lie as they did when on earth? All of this evidence about the false statements made by spirits, does not show that the origin of spirit manifestations is hypothetical. It may show that there are lying spirits, or it may demonstrate the uncandid and untruthful spirit of the questioner. There is no standard of belief or unbelief among Spiritualists; and when my friend shows the existence of contradictions among the revelations of spirits, he shows nothing that proves the non-existence of spirits, and nothing which affects Spiritualists. They are bound by no articles of faith or creed, but believe each for himself—and so do the spirits themselves.

The witnesses that my friend produces are more prejudiced than mine are. Professor Matteson and Professor Grimes, we know, are prejudiced, and perhaps Dr. Gordon likewise. We know the first

two; and we speak understandingly when we say, that they are in no better odor than the spiritualistic witnesses are.

Here Mr. WHITING's time expired.

MR. JONES' EIGHTH ARGUMENT.

Mr. JONES said—

I left off last night just as I had commenced to give an account of my interview with Miss Hoyt. I left off at the point where I had called up the spirit of my mother, and she had informed me that I was doing right to expose the humbug of Spiritualism. Now, this is an orthodox medium, according to my friend's standard. Miss Hoyt is admitted to be the best test medium in the United States. She is endorsed by all the Spiritualists in Chicago and everywhere else. Now I will read the full account of my interview with her:

THE RESULT OF A SITTING FOR MENTAL TESTS HAD WITH MISS
ADA HOYT MYSELF.

FIRST, ANN CLOUGH.—The spirit, by the hand of the medium, wrote its name; when the following questions were addressed, and the following answers given:

1. Are you the spirit of my mother? Three raps—Yes.
 2. Where did you die? Paris.
 3. What age were you when you died? Sixty-nine.
 4. Of what disease did you die? Pneumonia.
 5. In what year did you die? 1857.
 6. In what sphere are you now? In the fifth sphere.
 7. Is Spiritualism a humbug? Yes.
 8. Is there a hell? Yes.
 9. Is hell a fable? No answer.
 10. Am I doing right in exposing the humbug of Spiritualism?
Yes.
 11. Is the Devil a real being? Doubtful.
 12. Is the Devil a fabulous being? Doubtful.
- My mother is still alive.

Next came the spirit of my aunt, Mary Simpson; the name was written as before, when the following were asked and answered:

1. Are you the spirit of my aunt? Yes.
2. Where did you die? No answer.

3. Of what disease did you die? Disease of the heart. (False.)

4. In what town were you interred? Sheffield. (False.)

My sister, Mary Jones, came next, and after the name was written, we proposed questions and received answers in the following manner:

1. Are you the spirit of my sister? Yes.

2. Are you a personating demon, or the real spirit of Mary Jones?

No answer.

3. Where did you die? No answer.

4. Of what disease did you die? Therapeutics. (False and foolish.)

5. Have you met with mother in the spheres? Yes. (False.)

Here several questions were written, but no answer came; therefore we put the following:

6. But tell me why will you not answer my questions; I loved you dearly in the form, and, as I am an earnest and sincere inquirer, you should answer me—

When the pencil was seized, and the following communication written:

I cannot answer you as freely as I would wish, but will be with you in all your public labors.

7. In what sphere are you now? No answer.

8. Is Spiritualism false? No answer.

9. Are you in heaven? No answer.

10. Is hell a fable? No answer.

11. In what sphere are you now? This question was twice put, but received no answer.

Now, it will be seen that many of these replies were utterly false, and that some of the others were self-contradictions. My mother is living in London: we had a letter from her a very short time since, as my wife, who is here present, can attest; yet she came up at the bidding of Miss Hoyt, and communed with me as a departed spirit. Oh, blessed Spiritualism! Will we not bow down and worship this new revelation! The profession of the Spiritualists is, that when communications from the spirits are written, the medium writes only as she is governed; or rather that the spirit uses the hand of the medium. Now, it is very strange that Mary Jones and Ann Clough and another, should each write precisely the same hand. Now, if any one chooses to examine this paper, they will see that the writing of Miss Hoyt is here; for under each word written by the spirits, she wrote the same word in her own handwriting, that I might read it

more easily; and it is apparent that the writing of Miss Ada Hoyt is very like that of Ann Clough and Mary Jones. Thus on the very face of this appears a forgery. This spirit of Mary Jones tells a lie, that she has seen the spirit of my mother; and the spirit of my mother tells a lie, that she died in Paris, in 1857, when she is still alive. I wish to observe in this connection, that I changed my mode of writing questions, when with Miss Hoyt, several times. I am intimately acquainted with Prof. Grimes' work on Spiritualism; and he says that the medium, through long practice and delicate apprehension, catches the movement of the top of the pencil as the questions are written, and thereby understands what words are written. I tried the plan of concealing the top of the pencil, and to the questions thus written, I received no response, or a wrong one.

The Rev. W. H. Ferris, of New York, had an interview with a test medium of this kind, and I will read what he says of his experience:

EXTRACT FROM AN ARTICLE, BY REV. W. H. FERRIS, IN THE LADIES' REPOSITORY FOR 1856.

"I will conclude this number by a single statement of an interview I had with one of the mediums in Broadway, New York, last September. * * * I wrote the name of a gentleman friend, with a large family, who had been dead four years, and was about fifty years of age at the time of his decease, which occurred in New York City. I then enquired—

"1. How long have you been dead? Five years.

"2. Where did you die? In Albany.

"3. In what State? Connecticut.

"4. Of what disease? Fever. (This was correct.)

"5. When were you born? 1828.

"6. Are you male or female? Female.

"7. Married or single? Single.

"While I was asking these questions, the medium was anxious to know whether the answers were correct. I declined informing her. I then wrote a number of questions, requiring a positive affirmative or negative answer, and inquired if the spirit would respond to them by my putting the pencil upon them, without my stating them. The answer was Yes. Here are the questions:

"1. Is spirit rapping a delusion? Yes.

"2. Are the mediums imposters? Yes.

"3. Are the spirits all good? Yes.

"4. Are they spirits of devils? No.

"5. Are they spirits of dumb animals? A very violent Yes.

"6. Are the spirits of the dead entirely removed from this world? Yes.

"7. Are there any spirits? Yes.

"8. Is Professor Brittain, editor of *Spiritual Telegraph*, a ghost? Yes.

"9. Are the spirits all in hell? Yes.

"10. Are they all spirits of devils? Yes.

"This question was written twice by mistake and answered both ways.

"11. Will all the medium and spirit rappers go to perdition? Yes.

"Here she wanted to know if the answers were satisfactory. I offered to

read, but she did not care to hear. * * * * I paid her fifty cents and retired, well satisfied with my experiments among the spirits."

Now, my own experience confirms this, so far as it relates to the proceedings of the medium. She tried to deceive me by directing my attention to the wall. Don't you hear the raps on the wall? said she. No; but I heard them under the table.

Now, I think that I have shown that not only is the origin of these spiritual manifestations very hypothetical, but that they are certainly guilty of falsehood who uphold and sustain them. I think we can be just as certain that the whole thing is an imposture, as we should be if it were mathematically worked out before us. My friend last night made admissions, which brought him clear over to my side of the question; and I will make him prove that Spiritualism is wholly unreliable, by his own arguments. I will read from the Reporter's notes. My friend said—

"I have never claimed to be able to produce test manifestations of the truth of Spiritualism and to give convincing proof thereof."

Mark that! My friend is here to debate the question, whether spiritual manifestations are hypothetical in their origin; and now he declares that he never claimed to be able to give convincing proof that they are not hypothetical. Convincing proof! Do we not want convincing proof? Do not we cry out for certainty in this matter? I confess to you that my opponent is the ablest exponent of Spiritualism I have ever met or heard of; and yet he admits that he can give no convincing proof of the faith that is in him. We claim, therefore, that we have gained the case by his own admissions.

Here Mr. JONES' time expired.

MR. WHITING'S EIGHTH REPLICATION.

Mr. WHITING said—

"I have never set up any claim to be able to produce test manifestations, or to give convincing proof thereof"—that is, by way of test manifestations. These were the words I used, and no doubt you understood them so at the time. So much for the admission, out of which my friend has endeavored to make so much capital.

Now as to Miss Ada Hoyt. As my opponent has had so much to say about her, I will read an article, written by one of the editors of

the Chicago *Democrat*—a gentleman of education and intelligence enough to conduct that paper, which is acknowledged, not only in Illinois but all over the Union, to be an able, influential and impartial journal. This editor, in the ordinary discharge of his duties as an editor, visited Miss Hoyt, and wrote the following account of his interview, and published it in his paper:

“SPIRITUAL COMMUNICATIONS—CAN THE DEAD REVISIT US?”

“For several months past our city has been the abode of what is termed a ‘test medium’—that is to say, a person claiming to be in such *rapport* with the spirits of the other world, as to be able to communicate between them and their friends on earth at will, and to afford such unmistakable evidence of the genuineness of these communications as to convince every one who witnessed them. Sometimes these communications would be made through the medium of raps; again the medium would be controlled by the spirits in such a manner, that she would be made to write messages from them of singular appositeness and truth. Men of all classes and professions in life had visited this test medium, and experienced for themselves the wonders she revealed. Lawyers, clergymen, professional men, visited her, and came away bewildered and amazed. All this coming to the ears of one of our reporters, and the necessities of his business requiring him, like the ancient Athenians, to be ever learning and telling some new thing, he resolved to pay the medium a visit; and accordingly did so, accompanied by a friend, on Saturday last.

“Miss Ada Hoyt, the medium aforesaid, resides at No. 24 South Desplaines street. She is a very intelligent, lively and pleasant young lady, *petite* in person, and lady like in demeanor. Receiving us politely, she directed our reporter to seat himself at a table in the parlor, and write upon slips of paper the names of those departed friends from whom he desired a communication. The reporter did as he was directed, and entirely unseen either by his friend or the medium, wrote upon separate pieces of paper the names of four individuals—one of whom had been dead some ten years, one some nine years, and the other two only a few months. Tightly folding up these papers so that the names could not be seen, he signified that he was ready to receive any communication; and Miss Hoyt sat down at the table upon which the names were placed. Upon this table were also several pencils and a number of sheets of paper.

“Almost immediately the hand of the medium became spasmodically convulsed, and with a twitching movement she seized one of the pencils, and wrote rapidly upon a sheet of paper the following words:

“*‘I am very happy at this opportunity to prove to you my immortality. Emma Potter.’*

“Now, the name of Emma Potter was one of these written upon the papers. It was the name of a lady who died some years ago. No one had seen the name written; no one had heard our reporter mention it; the person bearing it had never lived in this city, or in this State; she was not known here by any one, except our reporter. How, then, was the fact that the name had been discovered and written, to be accounted for?

“But our reporter proceeded in his questions. He inquired how long since the spirit of his interlocutor had left the earth. Loud raps were instantly heard upon the side of the wall, some eight or ten feet from the table at which we were sitting, and the correct number of years and months was given. The place of her death was then inquired and given correctly. The question was then written, ‘By what means were you aware of my wish to communicate with you?’

“Before the question was quite completed the hand of the medium became again agitated, and as before wrote as follows:

"I was with you and often watch over you."

"As in the former case this writing was done upside down, and was executed with great rapidity and distinctness. When the raps occurred, they were sometimes very loud and distinct, sometimes exceedingly low and soft, sometimes on the table, sometimes under the table, on the wall, upon the ceiling, etc. Very soon our reporter was informed that another of the spirits whose names he had written was present, and in a few moments afterwards still another. The medium and the friend who accompanied our reporter now began an animated conversation about indifferent topics, leaving the reporter to pursue his investigations with the three spirits who were in rapport with him. They rapped answers to his questions, sometimes not waiting until he had written them; sometimes in reply to questions spoken without writing, and sometimes compelling the hand of the medium to write the replies."

I will now call upon a gentleman whom I see in this audience, and who has had an interview with Miss Hoyt, to state his experience of her manifestations. I allude to Mr. Nesbit.

Mr. NESBIT arose and stated that he saw Miss Hoyt about two weeks ago, at the house of a friend, in Dowagiac, Michigan. I wrote some names on three pieces of paper, and folded them up tightly. On one of these ballots I wrote the names of my daughters, Mary and Elizabeth, and my brother James. Miss Hoyt took up this ballot and asked if the spirit whose name it contained was present. Three raps were given in reply—and the name of Mary was written. "Are you often with me?" I asked. "Yes, and Libby too," was written in reply. The name of my other daughter I had written "Elizabeth" in the ballot, but "Libby" was her usual name at home. I asked many other questions, which were answered with perfect correctness and satisfaction to me. It proved conclusively to me that it was the spirit of my daughter who was conversing with me. I should state that I wrote the names upon the ballot in another room, before I had seen Miss Hoyt.

Mr. WHITING resumed:

So I have two witnesses, at least, as good as my opponent; and I should state also that Miss Hoyt gave an account of her interview with Mr. Jones, to a gentleman who is here, which account conflicts with his, inasmuch as it alleges that Mr. Jones expressed himself satisfied with the responses he received.

Now as to these test manifestations again. Before this debate took place, I told my friend that I did not claim to be a test medium, but that I should claim to introduce the testimony of others respecting test mediums in this debate, to which he consented. He entered into the debate with the understanding that I did not claim to be able to produce test manifestations, and now he claims that no other kind

of evidence is good. Sometimes my friend admits that Spiritualists are respectable and intelligent people; and again he denounces them all as fools or knaves. He said this morning that your speaker was demented, and now pays him the high compliment of saying that he is the ablest exponent of Spiritualism he has ever met or heard of. I repeat that I have never been able to give this kind of evidence of the truth of Spiritualism, and I never knew of a speaker being called upon to do it, except by Professor Grimes and Mr. Jones. In my discussions with Rev. Mr. Everett and Mr. Sapp, it was never asserted that it was necessary for me to do this. Even the Harvard Professors, who are opposed to Spiritualism, never demanded that I should do it. Debate is argument, not experiment or performance. I do not know but that I have as good a right to demand of him that he shall explain how these raps are made, as he has to demand that I shall produce these manifestations here. I shall say once for all to him that I am neither to be bullied, intimidated or put down. The witnesses for Miss Hoyt will speak for themselves. If the spirit claiming to be the spirit of his mother deceived him, there was deception somewhere—not necessarily on the part of the medium, but perhaps on the part of the questioner. If I were a spirit, and a person should approach me with a falsehood, I might, perhaps, on the principle of answering a fool according to his folly, reply to him with a falsehood. I do not say this would be so, but it might be. In regard to the medium concerning whom he read from the *Ladies' Repository*, she might be reliable, but she is nameless. The reputation of Miss Hoyt is safe in the hands of the people of Chicago. The editor of the *Chicago Democrat* says that when he visited her, he heard the taps on the wall, on the ceiling, and on the table. Is not his testimony good? There are these raps unaccounted for to this day, except upon the hypothesis of their spiritual origin. They have been heard for twelve years. Unnumbered millions are living evidences of the truths they have revealed. Every town and hamlet contain the evidences of their existence, and they speak a language which is unmistakable, and which no Professor has been able to explain away. The Buffalo Doctors endeavored to account for the raps and to explain them by natural causes; but, notwithstanding their tests with glass jars and other methods, the raps continued as unaccountable as before. Dr. Warner and others, who at first opposed this belief, were finally converted through their investigations by the Fox girls. What produces these raps? I really hope my friend will

show to you how they are made. We think we have a right to ask this.

The spirit raps first occurred twelve years ago, in Rochester, New York, in the Fox family. These Fox girls were members of the Methodist church—good, truthful, and reliable people, but poor. I have heard aspersions cast upon their character in other places, but in their home, where they are best known, they are respected and esteemed. The raps continued, and all investigation has failed to solve them, upon any other hypothesis than the one of spiritual origin, to this day. Learned men have examined them. Robert Owen, an infidel through a long life, but who ever showed himself a true philanthropist, and the poor man's friend, through these simple raps became convinced, and although grey in infidelity, he saw in them the living evidences of his immortality.

Here Mr. WHITING's time expired.

MR. JONES' NINTH ARGUMENT.

Mr. JONES said—

I wish to ask a question or two of Mr. Nesbit. Did you, Mr. Nesbit, put your papers on which you wrote the names, in a sealed envelope, or in an envelope at all?

Mr. NESBIT—No sir. The papers were folded up—folded fourfold.

Mr. JONES—May I ask where this interview took place?

Mr. NESBIT—At Mr. Heddings. He was not aware that I ever had children by the names I wrote. He lives ten miles from me, and I do not think he was ever in my house.

Mr. JONES resumed—

I wish my opponent to understand that we claim no more than is right by his acceptance of this challenge. We claim that the negative shall prove the opposite of my position. But to do this he gives us nothing but testimony no better than his own. He may intend to be honest enough; but I know how much men are warped by prejudice; and I say that such evidence is not competent. They ask us how do these manifestations come; and because we cannot explain it, they then demand that you are to jump at the conclusion that they are of necessity of spiritual origin. That is the sort of logic they all indulge in. Now, to show you how fallacious this is, take an illus-

tration : A hod carrier observes, that when water is poured upon quicklime, the water becomes warm and boils. He don't know why it does this ; he don't know but that a spirit produces this effect ; he is legitimately entitled, by the logic of our spiritual friends, to conclude that this effect is the result of a spiritual cause. This is an entirely analogous case. I stand here to expose this thing of Spiritualism, and, God helping me, I shall do my best to do so. No one shall quarrel with me, and then give me physical demonstrations that he is right. My spiritual friends here have held many meetings in the school houses. They have had much to say in ridicule of the story of Jonah and the whale ; but they have no whales at all. When you expose the absurdity of their whale stories, they exclaim, oh, don't you remember Gallileo and his persecutors ? If this be persecution, be assured that I shall persecute you to the extent of my ability.

Our spiritualistic friends here have abused and ridiculed the church again and again ; and if I should call upon the audience to attest this by rising, I should see you all upon your feet. But when I come to tell them of their gullibility, the cry is, " Oh, you are a blackguard," and I am told I am persecuting. I tell you again I shall persecute this ism to the utmost of my ability, and you have a right to persecute me in the same way.

My friend has endeavored to confuse the subject of evidence. They claim that our evidence is no better than theirs. This is the sophism. It is the duty of my opponent to give the best evidence his case will afford. We say that it affords and demands experimental evidence. The best evidence that my side of the case demands, I give all the time. Will he do the same ? He says the conditions are not right. What ! are there not mediums enough here ? I see many ladies before me, and I hear of a lady here who can make a table go into convulsions. I see a gentleman here now who had to move from a certain house in this village, because they could not go on with the manifestations while he was there. He was too antagonistic : you are always antagonistic when you want to get at the root of this matter. We demand that this experimental and practical proof shall be produced here, or that my friend shall give up the discussion. Does he object because the room is not darkened ? We shall get some lumber and board up the windows, so it shall be dark. Does he demand some degree of what he calls " receptivity ?" I see a great deal of it in the faces of some of the audience. They will receive this thing

when it is done, and not before. I am not pressing my friend individually to do this thing. I don't care who does it. Let him send to Chicago for Miss Ada Hoyt, and I will pay all her expenses, if I cannot expose her.

Now, let us come to the statements of Mr. Whiting. I am glad that he made certain admissions last night. In these admissions, I see the signs of his conversion from the error of his ways. They were as follows: that he could not give proof that these manifestations came from spirits; that if required to give this proof, he must give up the discussion; that spirits of the sixth sphere may lie, or that some one may lie in their name. What an admission in a debate like this! Think of it, loving mother, yearning to commune again with the spirit of your departed daughter—by the admissions of my friend you may be clasping a vampire to your breast! Think of it, mother, as you think of the infant who has passed away from you and desire to have it return; beware lest some lying spirit from the sixth sphere should deceive you. Is it possible? Your own exponent of spiritual faith has admitted that you may be deceived. By what standard are we to know that the spirits purporting to be our friends are so in reality, when one may come and deceive us altogether? If we are thus liable to be deceived, where is the ennobling influence of Spiritualism to come from? Tell me, ye wise ones, where is its sublimity? It rests on an airy foundation; one breath may make it vanish: for if you cannot determine that this spirit pretending to be your infant is really yours, how do you know that it may not be some fiend from hell to stab you to the heart? By what standard are we to determine the truth of a spirit? Ah, each spirit bears its impress upon itself, we are told. Does it, indeed? and thus a continued lie may at last bring out the truth! That is agonizing comfort. My friend has declared that the spirits may deceive us. If so in one case, why not in another? How, then, do you get your revelations? In this way, you reply: that which is truth, we believe; that which is falsehood, we reject. If we know it to be truth, it is truth: the standard is in ourselves! What sort of a revelation is this, then, that tells you just what you knew before? Another admission made by my friend was, that an inquirer receives from the spirits just such answers as he wishes, and that a fool is answered according to his folly. We say just the same. You can make them do anything you please.

Mr. JONES here read some recommendations of some patent pills from an almanac, and said—

That is just as strong as the recommendations of the wonderful cures my friend has read to us. You accuse a man of being an imposter, and he brings a hundred men to swear that he is not. That is exactly the logic of my friend. If he can overthrow this, I will give up the case; but not till then. I will press the battle to the gate. I will have evidence, if there be any; if there be none, I want to know it.

Here Mr. JONES' time expired.

MR. WHITING'S NINTH REPLICATION.

Mr. WHITING said :

Before proceeding to the argument, I will read an extract of some manifestations which occurred in Boston, and are corroborated by the ship-news reporter of the *Boston Traveller*, Mr. Clapp, of the *Boston Gazette*, and other gentlemen :

"Mrs. French cut sheets of paper about six by eight inches square, and handed them to a committee, composed of Mr. McLean, ship-news reporter of the *Evening Traveller*, Mr. Clapp, of the *Gazette*, and Dr. Ware, who testified that they discovered no marks or drawings upon the sheets. The medium then saturated the paper with water—absorbing the surplus by means of a napkin—and placed them on the table, covering them with a piece of dark cloth, the cape of a cloak, about two feet long by eighteen inches wide. Her hands were in plain sight of the committee, who sat in front of the table and of the audience. Three gas jets were burning brilliantly in the front room—the table standing between that and the back room, the folding doors to which were thrown wide open. There was no gas lighted in the back room.

"It is claimed by the power producing these manifestations, that, after the paper is dampened, and while under the cloth, the outlines of the drawings are executed, and prepared for the reception of the lead. The mode formerly was to place the dampened paper away from the audience, in a dark room; but after a time it was found possible to produce the same results by merely excluding the light from the paper by the use of the cloth mentioned above. This must be more satisfactory to the audience, as, when the paper is upon the table before them, although under the cloth, they have an opportunity of watching the movements of the medium.

"After the sheets of paper had laid under the cloth about half an hour, they were handed to the committee for examination as to whether they were the same, or if there were any marks upon them. The examination was satisfactory as to there being no marks upon the sheets; but the question of the paper being the same was not settled, on account of reasons before stated.

"The paper was then put under the cloth, and remained there while Mrs. French rubbed some lead from pencils upon small pieces of paper. The sheets of drawing-paper were then taken from under the cloth, one by one, each rolled into a small roll, and two or three pencils enclosed in the leaded paper, inserted in the centre roll. Time was called by the medium, and the pictures were produced in the time specified below. We will here state that

the time which elapsed from the dampening of the paper to the production of the first drawing—during which the drawing was being prepared for the reception or absorption of the lead—was three-quarters of an hour. This was a much longer time than is usually required, and may be accounted for by the fatigued state of the medium.

"No. 1 was a small bouquet of flowers, with a bird resting upon a twig. Size of the drawing, three by three inches; produced in two seconds and three-quarters.

"No. 2. A collection of musical instruments, flowers, music-box, etc. Size of drawing, six by three and a half inches; time, four seconds.

"No. 3. A horse. Size, about six by five inches; time four seconds.

"No. 4. A collection of fruit and flowers. Size, eight inches by five; time, one second and three-quarters.

"No. 5. A sea and land picture. A bay running into headlands, with a large ship and three smaller craft at anchor, and boat containing figures between the ship and shore. Size of drawing seven inches by five and a half; time, one and a quarter seconds.

"No. 6 was drawn under peculiar circumstances. The folding doors were closed, and the medium, Dr. Ware, of the committee, and Mr. Kinney, member of the State Senate, were within. The paper was found to be blank, was held by Mr. Kinney while the drawing was being done. This operation consumed nearly ten minutes; but the production of the picture, or absorption of the lead, occupied only two seconds. It consists of a lamb lying on the sward. A wreath of flowers, with bird hovering over them. Also, a book opened, having writing upon it, being a quotation from the sixth chapter of Matthew, consisting of the 26th to the 29th inclusive. The words are to be read by a magnifying glass, being exceedingly fine. Time, two seconds.

"The friends left with the feeling that there had not been sufficient means adopted to enable them to testify beyond a doubt, that the paper on which the drawings were found was the same as that handed the medium, although they *believed it to be the same.*

SECOND EVENING.

"But on the second evening all doubt was removed, and ample guaranty given to the most skeptical mind on this point.

"Every sheet of paper had cut from it an irregular curvilinear shape, a portion of its surface. In one, two corners and a side were cut from it, through the centre of the letters composing the sentence, 'Truth is Power.' The two first words were written on the left hand top corner, diagonally, and the last word on the right hand corner.

"In addition to this, small oblong slips of paper were placed upon the sheet to be drawn upon, and pins stuck through them before the visitors. The slips cut from the sheets, as well as the oblong strips of paper, were held by some one in the audience, until the drawings were produced, when the two parts of the papers were found to match, and the pin-holes to correspond.

"This double test, applied by the medium, fully satisfied every one present that the drawings were produced by some means unknown to the world.

"In point of time, too, the manifestations of the second evening were far more satisfactory. In fourteen minutes from the time the papers were dampened, the drawings were produced, the sheets being still damp. We specify them as follows, also the time occupied in producing the drawings or the absorption of the lead:

"No. 1. Bouquet of flowers and hand, one second and three quarters.

"No. 2. Wreath, bird's nest and eggs, one second and a quarter.

"No. 3. Vase of flowers, one second and a quarter.

"No. 4. Bouquet of flowers, one second and a quarter.

"No. 5. Flowers and child, one second and three quarters.

"No. 6. Cow drinking, two seconds.

"The results of this evening were satisfactory to the audience.

THIRD EVENING.

"The experiments of this evening were similar to those of the previous night, as to marking paper, etc. There was one experiment, however, which we tried unbeknown to the medium, which was suggested by the remark of a skeptic, that it was possible that the medium had marks upon the slips of paper held by the committee which guided her in fixing pins, so that, after all, the drawings might have been done at leisure, the pin-holes made in them, and dots made upon slips of paper, would allow her to match these slips with the pins, with their drawings.

We therefore took one of the sheets of paper, numbered 2, from the medium, and marked it with pin-holes near one edge. This was done without her knowledge. When the drawing numbered 2 was produced, our mark was found fair and full, proving beyond a doubt to us, that this was the same sheet of paper handed to her. Besides this proof, we will state that the slips of paper containing the pin-holes, and which were retained by the medium, were cut from paper of our own, which we handed to her after she had taken her seat at the table."

Now, we claim that these manifestations contain within themselves unquestionable evidences of a supernal power. These things have never been done by earthly means. They claim to be the productions of spirits, and they are attested by persons who are not Spiritualists. We do not now bring Spiritualists here as witnesses in their own behalf; it is skeptics and unbelievers that I now bring up as witnesses. They are editors who have investigated these things, and who were skeptical concerning them. Who shall say that these things are not evidence of the existence of spirit communion? True, my opponent may deny it, and I cannot convince him, because I am not a drawing medium. He asks to have demonstrations; but I perceive a disposition on his part to break conditions; and if Miss Hoyt were brought here, he might be inclined to break her conditions. But I am not called upon to do these things. In an argument, testimony is relevant—and mine is at least as good as his. He has admitted my honesty; I am glad of that. I think a great deal of my integrity: but he has likewise said that a man to make and believe the assertions I have done, must be demented; then again, that I was the ablest exponent of Spiritualism he had ever seen or heard of. That is not consistent.

As to Jonah and the whale, I have nothing to say. That story is found in the Bible; and as the Bible is not under discussion, it is not legitimate for me to allude to it. The audiences in the school house here have been attentive and respectful, and not abusive of anybody.

Now, a few words about the pathetic appeal which my friend made

about the mother, the infant, the vampire, and the dark fiend of hell. There was something like sentimentalism in that; but I will merely say that the same rule could be applied to the whole world, with just the same appositeness as it is applied to Spiritualism. The world is full of rogues and murderers, and they come with winning words and plausible smiles; but if you find them out, must you distrust every one else? Because one spirit comes back to earth and lies, is that a proof that all the spirits will do so? If a man comes from England or France, and lies, will you therefore conclude that all Englishmen and all Frenchmen are liars? I did not assert that the answers given by the spirits were just what the inquiries desired; but that they were apt to be of the same tenor. Many inquirers will say that they have received answers entirely contrary to their wishes. If the mind of the inquirer was deceptive, the spirit would be apt to be upon the same plane. If a lying spirit comes back to earth, it is as good a proof of the existence of spirits as if it were a truthful one. If I was now discussing the character of spiritual manifestations, I could introduce evidence as to their truth; but that is not the question. My friend asks how we are to detect the true from the false? I reply, by the same means that we find out each other on earth. Human reason and judgment, Spiritualism acknowledges as paramount, and it is given to you to separate the chaff from the wheat. Reason is bestowed on man that he may decide for himself what is truth. My opponent uses his reason; all denominations of Christians use it; Spiritualists and infidels use it: why does my opponent sneer at the idea that Spiritualists have to depend on their reason? The spirits always claim to be spirits, however. Did smoking lime ever claim to be a spirit? Does it have any intelligence? The raps assert that they come from spirits outside of the mediums. The lime gives no such assertions. If it be true that all the evidence taken together proves satisfactorily that the authors of these raps are spirits of departed human beings, who return with all the characteristics they displayed on earth, with the addition of the improvement they may have made by the opportunities they enjoyed, then we have gained our case.

Here Mr. WHITING's time expired.

Mr. JONES said that he did not intend to be understood as saying that Mr. Whiting was demented; but the term was applied to those who would ask what sufficient evidence is.

MR. JONES' TENTH ARGUMENT.

Mr. JONES said—

When I closed my second argument this morning, I was about to say that in pressing upon my friend the necessity of his producing manifestations here, I was doing no more than the first converts to Spiritualism did. You must admit that these persons were convinced by evidence, or else that they were all gross deceivers. If you reject the latter idea, then you must admit that I ask no more than they must have asked, if they were intelligent men. If the first converts were not imposters, but truthful men, we are not unreasonable in demanding the evidence that was necessary to convince them. My friend endeavors to confuse you by saying that his witnesses are as good as mine; but I must remind you that his witnesses are directly interested in keeping up this imposture, while mine have no interest save that of truth.

Now, about these lying spirits. We have had spirits from the sixth circle; and if they have not lied, some one has lied for them. In every case my friend perpetrates a sophism in this way: "Well, men lie, and spirits will lie also." We know that men lie; we have abundant evidence of that: but we have the means of ascertaining whether they lie or not. But I say that in the case of these communications from the spirit world, you have no means of knowing whether they are lies or not. Therefore, the cases which my friend endeavors to make parallel, are not parallel, and his sophism is apparent.

We had a man here to-day, who was almost dying, and he sent for a doctor. Why did he not send for this Dr. Newton? Ye Spiritualists, would you not help a brother in distress? Why did you not send for this spiritual doctor, and have your brother raised up? Mr. Whiting's witnesses come up here and testify to the same thing that he does—that these modern phenomena are spiritual, and not hypothetical, in their origin. Whether the predelictions of these witnesses are in favor of Spiritualism or not, is of little importance: for we want something more than mere say-so. A man assaults me in the street; he has associates in the assault; I prosecute him; he brings in his associates to swear him clear;—will any court admit their testimony? Clearly not. But my friend says some of his witnesses were skeptics. His admission last night was unfortunate: for he then said, one of the conditions of all manifestations was some degree of

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receptivity; and now he says some of the witnesses who saw these manifestations were skeptics. I enquire as a skeptic, and the answers I receive confirm my skepticism. How, then, is Spiritualism ever to convert skeptics, if it works after this fashion? How is a man, antagonistic like myself, ever to be converted? No wonder that conversions are not more numerous; no wonder that one condition necessary is receptivity: that just in proportion to your willingness to be gulled, they are willing to take you in. Is not this the position taken by my friend? He says because for a good test I selected one who still lived in the form, I cannot have truth given me, as I am not receptive! This shows the whole system is a system of jugglery. Go to Wizard Jacobs with a receptive mind, and he will give you all the marvels under heaven.

I have made it apparent, by reasoning that cannot be dodged, that if we are to be converted to Spiritualism at all, we must give up ourselves entirely to the spirits. Then never will I be converted! never will I give up my individuality, until God gives the mandate for annihilation.

Another rule of evidence is, that where witnesses do not agree, there is *prima facie* evidence of fraud. Bearing this rule in mind, I will examine the witnesses of my friend, and see how much reliability there is to be placed on them, and how they come in collision with each other, and perjure themselves in such a manner as would throw them out of any court in Christendom. In a book called the "Unfoldings of Spiritualism," the venerable John Wesley is made to say, through a medium called Bayton:

"I entertained many erroneous views, and I am anxious that the world should know this. When on earth I preached many truths and many errors; and I wish the truth to remain and the error to be destroyed."

And in another place he is made to say—

"I often look back upon my former life and preachings, and if I could return to earth I would preach quite another doctrine."

Another medium, Harvey, writes a pamphlet; on page 58 of which the spirit of Wesley is made to say—

"My views on theology, which I taught on earth, are in all essential points the same now, only more enlarged."

Now, which will you have? orthodoxy or heterodoxy? Here is a plain contradiction: both of the revelations must be from John Wesley; the mediums did not make this up, of course, oh, no! Is this

not evidence that these mediums lie so continuously, that they don't know when they do conflict with each other?

Horace Greeley has said, that the leaders in Spiritualism are as thorough a set of knaves as ever went to prison. Now, I do not accuse the followers of this. I know that they have been juggled and fooled by this imposture and taken in this trap; and when they blame me for throwing odium upon their belief, I say I believe just what Greeley says. My friend asked if the poem he read did not partake of the very idiosyncrasy of its alleged author, Edgar Allan Poe. I thought of Hamlet and Polonius, and the exclamation of the latter, that a cloud was very like a whale. Oh, yes! very like the idiosyncrasy of Poe. I think, perhaps, I may be able to give you the origin of that poem yet. I do not say that I will; but I believe the leaders in this matter are such literary imposters and thieves, that I could find it, as I did in the case of the improvised hymn, stolen from the Baptist Hymn Book.

Here Mr. JONES' time expired.

MR. WHITING'S TENTH REPLICATION.

Mr. WHITING said—

I will first read an extract from John Wesley's "Sermon on Faith," page 407 :

"In the meantime, may we not probably suppose that the spirits of the just, though generally lodged in paradise, yet may sometimes, in conjunction with the holy angels, minister to the heirs of salvation? May they not—

‘Sometimes, on errands of love,
Revisit their brethren below?’

"It is a pleasing thought that some of these human spirits, attending us with, or in the room of angels, are of the number of those that were dear to us while they were in the body. So that there is no absurdity in the question—

‘Have ye your own flesh forgot,
By a common ransom bought?
Can death's interposing tide
Spirits ere in Christ divide?’

But be this as it may, it is certain that human spirits swiftly increase in knowledge, in holiness, and in happiness."

Who does that come from? These are the words of John Wesley, the great founder of the Methodist Church, admitting not only spiritual intercourse, but progression, as taught by Spiritualists at the present day.

As appropriate to the occasion, I will now read another poem, also inspired by the spirit of Edgar Allen Poe, and entitled—

“THE PROPHECY OF VALA.

“The prophecy of Vala is founded on the Scandinavian mythology. ODIN, the great All-Father, is the sovereign power of the universe; THOR, a lesser god, of whom it is said ‘his mighty hammer smote thunder out of everything;’ BALDUR was a son of ODIN and FRIGGA. He was slain by HORDER, his blind brother, who was persuaded to the act by LOKE, an evil spirit, corresponding to the Hebrew or Christian Devil. The VALKYRIEN were the genii of the battlefield. The three NORNEN were the fates who watered the tree Yggdrasill, at whose roots it was said that a dragon was constantly gnawing. The HEIMSKRINGLA was the circle of the Universe. VALA was a seeress or prophetess, who was summoned from the dead by ODIN to tell of the fate of BALDUR, but on her appearance refused to do so, and to the astonishment of all, prophesied the death of all the sons of Odin, at the day of RAGNAROC, which corresponds to the day of judgment, with the exception that it was also the day of the reconstruction or renewal of the world. The prophecy of VALA, as given in the old Icelandic Edda, I have used with perfect freedom, to present the idea that good, though apparently overcome of evil, should ultimately triumph.

I have walked with the fates and the furies 'mid the wrecks of the mighty past,
I have stood in the giant shadows which the ages have backward cast,
And I've heard the voices of prophets come down in a lengthening chain,
Translating the truth eternal, and making its meaning plain.
Backward still, ever backward, 'mid wreck and ruin I trod,
Seeking life's secret sources, and the primal truths of God.

“Tell me,” I cried, “oh, prophet—thou shade of the mighty past,
What of the truth in the future? is its horoscope yet cast?
Thou didst give it its birth and being, thou didst cradle it in thy breast—
Show me its shining orbit and the place of its final rest!”

A sound like the restless earthquake, a crash like the “crash of doom,”
And a fiery fulmination streamed in through the frightened gloom.
I stood in the halls of Odin, and the great All-Father shone
Like the centre and sun of being, 'mid the glories of his throne;
And Thor, with his mighty hammer upraised in his mighty hand,
Stood ready to wake the thunder, at his sovereign Lord's command.

“Lo, Thor!” said the mighty Odin, “our omens are all of ill,
For the dragon gnaweth sharply at the roots of Yggdrasill,
I hear the wild Valkyrien, as they shriek on the battle-plain,
And the moans of the faithful Nornen, as they weep over Baldur slain.
A woe to the serpent Loke, and to Horder's reckless ruth,
For goodness is slain of evil, and Falsehood hath conquered Truth!
Now call thou on mystic Vala, as she sleeps in the grave of time,
Where the horry age hath written her name in a frosty rime;
She can tell when the sun will darken, when the stars shall cease to burn—
When the sleeping dead shall waken, and when Baldur shall return.”

A sound like the rushing tempest, and the wondrous hammer fell,
And the great Heimskringla shuddered and swayed like a mighty bell.
There were mingled murmurs and discords, like the wailings of troubled souls,
Like the gnomes at their fiery forges—like the howlings of restless ghouls.
Then out of the fiery covert of the tempest and the storm,
Like a vision of troubled slumber, came a woman's stately form.
There came a hush as at midnight, when the sheeted dead awake,
And even the silence shuddered, as her words of power she spoke:

"Mighty Odin, I am Vala,
 I have heard your thunder-call,
 I have heard the woful wailing
 Sounding forth from Wingolf's hall,
 And I know that beauteous Baldur,
 Loved of all the gods, is slain—
 That the evil Loke triumphs,
 And on Horder rests the stain.
 But my words shall fail to tell you
 Aught concerning him you mourn,
 For the leaves that bear the record
 From the tree of life are torn ;
 And while Hecla's fires shall glow,
 Or the bubbling Geysers flow,
 Of his fate no one shall know—
 Understand you this, or no ?

"I will sing a solemn Saga,
 I will chant a Runic rhyme,
 Weave a wild, prophetic Edda
 From the scattered threads of time :
 Know, oh, Odin—mighty Odin,
 That thy sons shall all be slain,
 Where the wild Valkyrien gather
 On the bloody battle plain ;
 And thy throne itself shall tremble
 With the stern, resistless shock,
 Which shall rend the world asunder
 At the day of Ragnaroc.
 Other stars the night shall know,
 From the rock shall waters flow,
 And from ruin beauty grow.
 Understand you this, or no ?

"Vainly shall the faithful Nornen
 Water drooping Yggdrasill,
 For the wrathful, restless dragon
 At its roots is gnawing still.
 Loke's evil arts shall triumph,
 Horder's eyes be dark with night,
 Till the day of re-creation
 Brings the buried Truth to Light ;
 Then a greater God than Odin
 Over all the worlds shall reign,
 And my Saga's mystic meaning
 As the sunlight shall be plain.
 Out of evil good shall grow—
 Doubt me not, for time shall show.
 Understand you this, or no ?
 Fare you well ! I go—I go ?"

There came a voice as of thunder, with a gleam of lurid light,
 And the mystic Vala vanished like a meteor of the night ;
 Then I saw that the truth of the present is but the truth of the past,
 But each phase is greater and grander and mightier than the last—
 That the past is ever prophetic of that which is yet to be,
 And that God reveals his glory by slow and distinct degree ;
 Yet still are the nations weeping o'er the graves of the truth and right.
 Lo ! I summon another Vala—let her prophecy to-night.

With the armaranth and the myrtle and the asphodel on her brow
Still wet with the dew of the kingdom, doth she stand before you now :

“ Not with sound of many thunders,
Not with miracles and wonders
Would I herald forth my coming from the peaceful spirit shore ;
But in God's own love descending,
With your aspirations blending,
I would teach you of the future, that you watch and weep no more.

God is God from the creation ;
Truth alone is man's salvation ;
But the God that now you worship soon shall be your God no more,
For the soul in its unfolding,
Evermore its thought remoulding,
Learns more truly, in its progress, ‘ how to love and to adore !’

Evil is of Good, twin-brother,
Born of God, and of none other ;
And though truth seems slain of error through the ills that men deplore,
Yet, still nearer to perfection,
She shall know a resurrection,
Passing on from ceaseless glory unto glory evermore.

From the truths of former ages,
From the world's close-lettered pages,
Man shall learn to meet more bravely all the life that lies before ;
For the day of retribution,
Is the final restitution
Of the good, the true, the holy, which shall live forevermore !
‘ Understand you this, or no ?
Fare you well ! I go—I go !’ ”

My opponent has urged that the early Spiritualists were convinced by such evidence as he now calls for. But they were not convinced in public debate, but in private homes. The first manifestations were seen in the village of Hydesville. Large numbers of people saw them, and the most of them were convinced of their spiritual origin. After this there were public investigations held in Rochester. On one occasion a committee of ladies were appointed to watch the girls, so that it was impossible for imposture to be practiced, and the raps continued as usual. I do not know what Horace Greeley may have said about the leaders in Spiritualism, but I do know that the *New York Tribune*, in 1849 and in 1852, said that their manifestations did occur without imposture. I never heard of this expression of Greeley's until now, but two years ago Mr. Greeley saw Cora Hatch, and expressed himself well satisfied with her manifestations ; and whenever he has been questioned by my spiritual friends he has avowed his entire friendliness to the doctrines of Spiritualism. It is singular that he should have said that all of its leaders were knaves.

My friend has undertaken to play on words. Because I said that some were so antagonistic as to repel the spirits, he claims that I said all skeptics would repel them. I said no such thing. For if no skeptic could be converted then there would be no Spiritualists. I was once a skeptic myself—so was every Spiritualist. We have all been converted through evidence. It was not given in public debate, however, nor was it produced by a public challenge. They put themselves under the conditions demanded, and they received the manifestations. To break the conditions demanded by the spirits, and then to demand the manifestations, is like cutting the telegraph wire and then demanding that your message be sent. A person unacquainted with telegraphing might say, oh folly, you might as well send it by a string as by a wire. So you may not know all the conditions necessary to produce certain manifestations. The question is what shall be done to prevent fraud. If the raps come outside of the medium, it is evident that she does not make them. My friend speaks of the contradictions of the spirits; but do they ever contradict themselves in the assertion that they are spirits? Do they ever claim to be anything else but human spirits? We don't care whether a spirit comes from one place and says he is the spirit of John Wesley, and another comes from another place and contradicts him. That proves nothing against the origin of spiritual manifestations. They never contradict themselves as to the fact of their being spirits. It makes no difference where they come—whether in London, or Paris, or Rome, or Chicago, or Decatur—they still say "we are spirits."

In regard to the teaching of the spirits we say there is a difference, and the communication given generally bears something of the character of the medium. When an individual spirit controls a medium he controls him by a natural law, and controls him, too, just in proportion to the amount of magnetism he can bring to bear upon him. One mind in the body can control another just in proportion to this magnetism, and so out of the body also. It is the mind of the magnetizer that acts. After death, the soul being immortal, why should it not have the same privileges it had in the body, and have the power to control beings in the form? A spirit from the spirit world magnetizes some person here, and the communication which it gives will be in exact proportion to the amount of control it can exercise.

My friend sneered at healing medicines, and asked why we did not send for Dr. Newton. I reply that he has all that he can do at his residence in Boston, and that he cannot leave there without injustice

to the suffering. But there are other healing mediums. I was conversing with a healing medium to-day, who said that it was prophesied to him, in a very remarkable manner, that he should be given the gift of healing by the laying on of hands, and that the prophesy was fulfilled when he least expected it. One medium does not profess to cure all kinds of diseases. There is a law of spirit adaptation. The law of spirit control is but little understood. One class of mediums will reach a particular class of diseases, and another class will reach another.

Here Mr. WHITING's time expired.

MR. JONES' ELEVENTH ARGUMENT.

Mr. JONES said—

I wish then they would give to the world their new system of medicine. Our medical brethren, I have no doubt, would receive the new dispensation gladly.

The admissions of my friend continue to be fatal to his position. I candidly advise him to make no more of them.

Has this audience assembled here to listen to long and tedious poems, purporting to come from the spirit of a dead man? I fancy that this was not the entertainment to which you thought yourselves invited. These verses do not prove that they came from Mr. Poe any more than they prove that *Paradise Lost* was written by Socrates. The Spiritualists in this discussion have shown themselves to be like the ancient Hydra, which Hercules endeavored to exterminate. No sooner had he lopped off one of its many heads, than two others, still more horrible, appeared in its place. So with Spiritualism. No sooner is one of its errors destroyed, than two others, still more horrible, stand up in its place.

In reply to what my friend has quoted from one of John Wesley's sermons, I have only to say this. You have often accused us (the Methodists) of pining our faith to the sleeve of John Wesley. We do not do it. We no more believe Wesley than we do you. No matter what his opinions are, it is no proof that they are right. I respect the opinions of John Wesley, but to pin my faith in him I will not do it. I wish my friend to know that we do not care one iota what John Wesley said, or what St. Paul said, or, for that matter,

what the Saviour himself said, bearing upon this subject. What we want now is convincing proof that the modern spiritual manifestations come from spiritual sources. You may cannonize John Wesley, or even make a Pope of him—but we will say take away your Pope Wesley. We want positive proof of the origin of these manifestations, and we do not want what this or that man says about them. What your Wesley saw, or what your St. Paul saw, is no proof that you have seen these manifestations. We care no more for John Wesley's testimony than we care for yours.

But my friend misrepresents John Wesley. I must not let the slander rest upon his venerable head of teaching the progression which Spiritualists teach. If he did I have not understood the philosophy of modern Spiritualism, which teaches, as I understand it, a progression from the lowest filth and degradation up to the very top shelf of supernal glory. John Wesley never taught such a doctrine, and the gentleman wrongs him to say that he did.

Now my friend's remarks about convincing skeptics of the truth of Spiritualism amount simply to this. You cannot convince a man who is a stubborn skeptic—who will not believe without evidence. But you must believe first, and you shall have evidence hereafter.

Now as to the raps. Suppose that I made these raps, and you could not determine where the noise came from. Would it be legitimate for you therefore to conclude that of necessity they came from a spirit outside of the human form? Is not that preposterous? Is not that a lame and impotent conclusion?

I know something of these Fox girls. I have seen a lady who lived in the very house, at Hydesville, where these rappings first took place, and who says that after these girls moved away there were no rappings took place in the house. My friend says the raps evidence the truth of Spiritualism. (Here the speaker gave three raps on the table.) Does that prove the existence of a spirit? How did the spiritualists first know that the spirits wanted to rap? Did the raps speak for themselves? Oh yes, you will say, they called for the alphabet. There is in this very assumption one of the strongest proofs of fraud. How did they call? Oh, by raps. (Here the speaker rapped again.) Now, what did I call for then? Was it for the alphabet? I will state that the Buffalo doctors proved that the raps were made by the knees and fingers of the girls themselves. Now the leaders of this imposture go in to make a good thing out of it. The Fox girls were poor; they were not likely to get married, and so they found out that the spirits wanted the alphabet!

Another sophism that my friend perpetrates is his declaration that because these manifestations claim to be from spirits, the claim must be true. Did you ever know an imposter who did not claim that he was the real man? Do not all the rogues claim to be honest men? The spiritual leaders all confederate and agree as to this one point—that they will claim the spiritual origin of their manifestations. My friend must know that when witnesses contradict each other there arises the presumption of fraud. Did he stand here attacking any other system of faith, he would use this very argument to overthrow it. He knows that no court will accept testimony so contradictory as this.

In behalf of medical men I expose this imposture of the pretended miraculous cures by the laying on of hands. It is not just to the medical profession to allow such an imposture to pass without exposure. My friend says that patients who wish to be cured by Dr. Newton must go to Boston. Well, that costs money. But we have a man here, who, on account of a chronic rheumatism, goes about the town on crutches. He is a hard case to cure. I am authorized to say that we will give Dr. Newton a chance to try his skill on this man. If he will come here and cure him, he shall have \$100 and all his expenses paid, coming and returning. This man would give any amount of money to be cured of his malady. Bring along your healing mediums and let them try it.

I will in this connection read an affidavit which I hope will satisfy my friend as to how the raps are made:

[From Prof. Mattison's work on Spiritualism.]

STATEMENT OF MR. PACK.

Having been called on by Prof. Mattison, in relation to certain tables made by me for parties in this city, I am free to state that I have made two medium tables during the last year, both of which had machinery concealed in them, for producing raps at the will of the operator. The beds, $1\frac{1}{4}$ inch thick, were cut out in the center so as to admit the machinery, and then carefully covered so as to leave a hollow, and make the sounds louder. Wires were carried out to the legs of the table, inside the cover and legs, by which the hammer was worked. I am not sufficiently acquainted with the machine and the manner of working it to describe the machine in detail. My business was simply to make the tables for the reception of the spirits, and that I have done this in two instances, and am ready to do it in two or twenty more if I am paid for it, I am willing to assert, and if people will give a dollar a piece to hear a little hammer strike inside a table bed, and run crazy about it, it is not my fault.

HIRAM PACK, 488 Pearl Street.

NEW YORK, March 25th, 1853.

Here Mr. JONES' time expired.

MR. WHITING'S ELEVENTH REPLICATION.

Mr. WHITING said—

I hold in my hand a book entitled the "Principles of Nature and her Divine Revelations," by Andrew Jackson Davis. It was written in 1844. Here is a prophecy to which I wish to call your attention, for I am now coming to that portion of my subject relating to the proof of Spiritualism by the fulfillment of prophecies. The spiritual manifestations first appeared on the 31st day of this month, thirteen years ago; and this prophecy concerning them was uttered in 1844, or seventeen years ago. I read the prophecy. It is on page 675 of the book referred to:

It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres, and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration.

I now wish to read to you certain prophecies which were made of the loss of the steamboat *Lady Elgin*, on the 23d of last September. These prophecies were made from thirty-six hours prior to the disaster up to the very moment of their fulfillment. They were published in many of the Wisconsin and Chicago papers, and no doubt exists as to their perfect authenticity:

"This melancholy disaster has given publicity to a great number of premonitions, warnings, visions, dreams, etc., which alone afford sufficient proof to establish the truth of the power of man, after he has left the normal temple, to return in his spiritual form. We have heard of many facts, and have talked with many friends of the lost ones, and the following is what we have heard:

"Mrs. Mary Ann Weiskopf lost her husband on the *Elgin*. On Saturday, at four o'clock in the morning, she awoke from her sleep by a dream. Mrs. Weiskopf says—"I dreamed that my first husband came to me, and presented me an ear of corn, one end of which was decayed, the balance wet and cold and stripped of its husks, creating in my soul a terrible desolate feeling, and I wept. He then presented me three beautiful pocket knives, indicating to me that they would sustain me. Soon after a terrible, desolate condition took possession of me, and I became fully aware of the fact of my husband's death. Early in the morning I went to my husband's partner (Mr. John Limbert), and told him that Henry was dead, and that the boat was lost." Mr. Limbert tells me that this was at six forty-five A. M., Saturday morning, and that he laughed at her for her trouble. At nine o'clock A. M., or three hours afterward, the telegraph brought the news of this sad affair. Mrs. Weiskopf's dream presentation was true. The ear of corn, her husband was gone; the three beautiful knives represented her two sons and daughter, all living children by her first husband, on whom she can lean for support.

"The Misses Mathews, Catholics, living two doors from where I make my home, are dress makers, who have sustained themselves for some time through their trade. These good sisters, or the two younger ones, determined that the older one should go on this excursion; and when they first proposed it to her,

she was much pleased with the idea, and preparations was made for the occasion. On the fifth of September, or the day before the excursion, the elder sister manifested a disposition not to go. Why she could not tell; and at night she told her sisters that she believed if she went, she should be drowned. They laughed at her, and told her she was foolish. On the morning of the sixth they fairly forced their sister to dress for the excursion; and after she was ready, she had a mind not to go. Her sisters led her to a glass and said, 'see how pretty you look; you must go!' 'Oh, my sisters,' said the girl, 'if I go I shall be drowned!' Her sisters told me that they had to force her to go; and she left her sisters, weeping, and was swallowed up in this calamity. Truly our spirit friends were not idle.

"Mrs. William Wilson said, 'My husband was on the steamer and was lost. I went to bed on Friday night, having no fear of my husband's safety.' On Saturday morning, at the precise time of the accident, Mrs. W. awoke from a deep sleep, and was forced out of her bed. She went to her son's room, and said, 'William, arise, the boat is lost and your father is dead.' 'Oh, go away, mother, don't be bothering me; you're always troubled about nothing.' The mother then went to her daughter, and called her from her sleep, saying—'Arise, my child, for the steamboat is lost, and your father is drowned. Get up; come and talk with me.' And from that time till the news was confirmed, Mrs. Wilson constantly affirmed that the boat was lost; and the people said, with one accord, she is mad!

"A little boy said, at the telegraph office, 'My mamma is lost! and when she went away she looked at us and cried. She then took my little sister and kissed her, and said, 'If I am drowned you must go and live with such a woman, my dear.' And then she kissed my little brother, and said, 'If I am drowned, you must be a good little boy, and live with such a man.' But she did not tell me,' said the little weeper, 'where I would live.'

"A woman says, 'I murdered my husband; he did not wish to go: I caused him to go, and that, too, when he told me that he believed that the boat would be lost.'

"An Irish mother had three sons on board of the Elgin. She dreamed on Friday night, that Tom came home, naked, wet and cold, and that Tom said, when asked about his brothers, that they were in the water, and that the boat was lost. The above came true. Tom was saved, and the others lost.

"Mrs. Smith, of Market street, says: 'My husband was loth to go, even after he was all ready, saying, I fear that I shall be drowned. I pushed him along, saying, go and enjoy yourself; you will not be drowned. My husband started, and then returned, saying, Mary, shall I go? Yes, I said, go; don't be so faint-hearted. Now go along, and enjoy yourself.' He was lost.

"Mrs. Slater, a Methodist, whose father is a preacher said, 'People must now believe I heard, last night, at the time of the accident, the cries and moaning of the people, and it awoke me, and I called to my husband, and told him something had happened to the boat, and I was afraid that the boat was lost.'

"Mrs. Blanchard, a strict Presbyterian, could not rest; she felt that there was trouble—feared for the boat—and thus expressed herself to her friends.

"A Mr. Thompson told me that he heard a man in conversation with others, make the following statement; 'My little nephew lost a father on the Elgin, and at three o'clock Saturday morning, this boy awoke from a deep sleep, and called out to his mother, asking, 'Is father drowned?' 'No, my child; why do you ask that?' Well, he is drowned,' said the boy. 'Be still, my boy; the boat is safe, and is not in yet.' Soon after, the little boy called again to his mother, and said, 'Mother, father is drowned!' and wept bitterly.

Mrs. Kennedy says; 'I cried when my children left. Why I should cry, I know not. It was a pleasure party, yet I felt that there was trouble, and I should not see them again.' Her son was lost.

"At Chicago, Capt. Wilson, of the Lady Elgin, expressed himself unwilling

to leave port. Why, he knew not; but consented to leave at the urgent solicitation of the excursion party.

"I am informed that the proprietors of the Briggs House earnestly urged Mr. Ingraham and his party not to leave on the Elgin; yet they would go. Certainly we cannot accuse the gentlemanly proprietors of the Briggs House of having any other motive than fear for the safety of their guest.

"Mr. Henry Weiskopf, husband of the lady mentioned previously, went on business to Chicago, and the party with whom he did business, writes to his (Mr. W.'s) partner, of this city, that Mr. W. frequently mentioned his fears of approaching trouble, and that he was afraid he would be drowned. Why, he could not tell.

"Capt. H. V. Corbett, wrecker by profession, and a man well known in this city, told me as follows: 'For three weeks I have been deeply impressed that a great calamity was at hand on this lake, and would soon take place, involving many lives. I felt it, and frequently mentioned my impression, only to be laughed at. I have learned to respect these impressions or premonitions.'

"I am informed that a lady, who occupies a prominent position in society, (the name I am not permitted to use,) whose husband was on the boat, felt and knew that the boat was lost; and when the news came, and friends went with the mournful tidings to her, she received them calmly, and before they had spoken said, 'I know what you have come for; the Elgin is lost!' And all supposed her husband was lost, but fortunately he was saved."

I will now introduce another prophecy, given by Mr. E. V. Wilson. I give this for just what it is worth. Part of it has certainly been fulfilled. As an offset against this, my opponent may adduce prophecies, which have been made, and which have not been fulfilled; but this does not prove that these which have been fulfilled, are not of spiritual origin:

"On Thursday afternoon and evening, Sept. 6th, I was at Madison, the capital of this State, about one hundred and thirty miles from this city, inland, and about one hundred and thirty from the scene of the accident. At noon, on the 6th, I began to feel the influence of the spirit world. This continued to increase under the direction of my tried spirit friend and guide, Dr. Roberts, until evening. We were at the house of R. L. Day, Esq., and had appointed a circle for the evening at an early hour. There were present R. L. Day and lady, T. N. Bovee and lady, Mrs. Williams, Miss Angry Coatts, and I believe three or four others. After a little conversation I became entranced, and commenced prophecying. After speaking for some time in prophecy, referring to the state of Europe, the future of France, Austria, Russia, England and America, stating when certain great events would take place, the spirit said, 'Now, to satisfy you of our power to foretell events, we will give you a test: In a few days you shall hear of one of those fearful calamities—an awful disaster on the water—more fearful than any that has ever taken place in these parts, and one that will startle the public, and curdle the blood, carrying gloom and woe to many in this part of the country.' At this period the spirit was questioned sharply by a prominent lawyer present, as well as others, and was asked when this accident would take place. The answer was, positively within four days; and when questioned further on the subject, the spirit was very positive, and repeated the prediction, calling the attention of all present to take notice of this great test as a proof of his (the spirit's) power to foretell events. And at the conclusion of his prophecies, he reminded them of it again, and wished them to consider it as a test in favor of spirit communion with earth life.

Now, my dear *Banner*, this was on Thursday, Sept. 6th, between ten and eleven o'clock P.M., and about twenty-eight hours before the accident. And the news of the sad calamity was in Madison at ten o'clock A. M., Saturday, Sept. 8th, in less than thirty-six hours after the prophecy. Truly God is still with us through his spirit agents in these modern times, and the mantle of prophecy still rests upon the shoulders of the sons and daughters of men. Are we not still receiving revelations from the supernal source of all wisdom? Is there—has there ever been more positive testimony of the foreshadowing of a great calamity, than I have here related?

I have made many other prophecies, and many of them have come to pass. Some of them have been published.

The last war of France with Austria was predicted in 1856 in the Robinson House, Toronto, in the presence of several persons, who took notes and kept those notes. And there was made in Buffalo, and published in the *Age of Progress*, a communication, giving news of a battle at Sebastopol, giving the days of the fight, the repulse of the English, etc., and that, too, nine days before the news reached us in America.

Will some of your talented correspondents take up the subject of prophecy, and give us the law through which spirits are enabled to foretell such events as mentioned by me, instead of devoting so much time to prove that children belong to the fish creation, or, at most, are only polliwogs in human mud-puddles?

Yours for the truth,

E. V. WILSON.

MILWAUKEE, Sept. 11, 1860.

Now those persons who experienced the premonition of the loss of the *Lady Elgin*, and who prophesied thereof, were not all, or even chiefly, spiritualists. But the facts show the power of spirit influence. These events remind us of the good demon of Socrates, who always attended him, and who warned him of all coming events—warning him even on the day of his death that no evil should that day befall him, and thereby enabling Socrates to regard death as no evil. Thus, like a good angel, came these premonitions of the disaster of the *Lady Elgin*—coming to Catholics, to Protestants, to Methodists and to Presbyterians alike. These surely are not spiritualists testifying in their own behalf. Will my friend reject these also? No human eye could see but that the ill-fated *Lady Elgin*, as she left the port of Chicago, would have a safe passage. But Capt. Wilson went out on her, on that awful night, with the belief that some terrible danger was impending over him. There was no outer evidence of the fate that was to befall the boat, but the hand of the spirits, waving from the other world, told the sad tale that they might prepare for it. If all this had happened in olden times it would certainly have been considered a wonderful fulfillment of prophecy; and spiritualists accept it as part of the chain of evidence of the truth of their belief.

In 1855 the spiritual paper published at Waukegan, Ill., called the *Western Orient*, edited by Hiram Hugunin, published a prophecy as to a forthcoming war in Europe. In this prophecy the very events

which have since occurred on that continent were forshadowed with great distinctness. The spirits have also prophesied the present strife between the northern and southern portions of our own nation, and that Buchanan would not serve out his time as President of an united, but a divided people. This has certainly been remarkably fulfilled. The separation of our confederacy has been foretold by many mediums. Different prophecies have been made as to the late war in Europe and the loss of the Pope's power, which have been fulfilled. These prophecies are numerous. And were it not for invading the sacred privacy of the domestic circle, I could unveil to you the fulfillment of prophecies that would astound you. There are mediums who prophecy upon matters of family and domestic interest, and of a business nature, who can unveil the future. But these mediums are few, and their manifestations are generally confined to a few who can appreciate them.

Now my friend is anxious to know how the Fox girls found out that the spirits wanted the alphabet. Mrs. Fox first discovered that by moving her hand the raps would follow it; and strike as many times as she did. The idea very naturally suggested itself to her that if they could count, they could also say A, B, C. It seems to be a very poor argument that my friend has built up upon this. If I had never seen or heard of raps, and they should come to me, I should naturally ask questions of them, and if they wanted the alphabet, would soon ascertain it.

In my quotation from John Wesley, I did him no injustice. I quoted from him word for word. His idea of progression is just what the Spiritualists believe in. Wesley is the grand oracle of the Methodist church. I respect him very much. In many other respects than this he held my own opinions.

Mr. WHITING's time here expired.



MR. JONES' TWELFTH ARGUMENT.

Mr. JONES said—

For the conclusion of this discussion, and the introduction of other evidence, there remains but one hour. It will be necessary therefore for me to lay aside the consideration of some things advanced by my opponent, and attend to the points made by him in his last speech.

And first, as to the fulfillment of prophecy. Now it does not follow that because things are foretold and then come to pass, that the prophecy of their coming had its origin in a super mundane source—a source superior to the organism through which the prophecy came. Our friend has told us that the spiritual manifestations were first foretold by that seer, Andrew Jackson Davis. To show you how much credit is to be given to Mr. Davis as an honest man, I will tell you two things about him which cannot be denied, and which indicate a previous understanding between him and the Fox girls. In a lecture delivered in Cleveland one night, Mr. Davis prophesied that Horace Mann was soon to lecture on woman. He had seen the MSS] in a clairvoyant state, and would give some quotations from the lecture, which his audience would afterwards see when it was printed. He did so—when a gentleman rose up in his seat and said, “Mr. Davis, that quotation I to-day read in the *New York Tribune*, and if you dispute it, I will bring the paper here and read it to the audience.” This is one instance of Davis’ honesty. On another occasion he stole from a scientific publication an article on the causes of rain, altered its title, published it, and declared that he had himself seen all these phenomena in the atmosphere. What confidence can you place in such a man as this?

Now as to these prophecies about the “Lady Elgin.” They amount to this: “He said that many people said, that somebody else said, that this disaster was predicted.” The facts are, that the vessel went out upon an excursion—she was overladen and crowded with people; many persons, of a timid and fearing nature, would suspect that some disaster might happen to her. Now if all the premonitions had occurred, which is perfectly probable, and the vessel had come home safe, we never would have heard of them; but as the vessel chanced to be lost, they are now claimed as prophecies, and as irresistible proof of the truth of Spiritualism. Besides this, it is very easy to make up prophecies after the event predicted has occurred. A gentleman told me that he had a strong impression that during this discussion the walls of this hall would give way, and that a terrible scene of destruction would occur. Now if this should happen, my spiritual friends would hail it as a wonderful fulfillment of prophecy. But I prophesied that the walls would not fall, and my prophecy is likely never to be heard of. I can bring you dozens of prophecies made by Spiritualists, which have never come to pass. For instance, there was a medium named Maumette, who lived at Little Prairie

Round, who prophesied that Mr. Morris, the brother of John and Dolphin Morris, had been lost on board the steamer "Central America." I have an affidavit about this which I will read:

DECATUR, MICH., March 22th, 1861.

I hereby certify, that about two years and a half ago, a woman, named Maumette, who was called a medium, came to my house and declared that she was very much troubled with the spirit of my brother, who had been absent for several years, and said that she could give me some information concerning him. And I hereby declare that the said woman said that my brother had left Missouri, to which place he went when he left us, and had gone to California; but being unsuccessful in business, had started for the States in the "Central America," and that he had perished in the waters, and was then beneath the waters of the sea. And furthermore, I declare that in three months after I received a letter directly from my brother, James Morris, and have received others since that time, which show him to be a resident of North-Western Missouri, where he resided then and resides now. I would furthermore state, that the said woman was very much disturbed by this circumstance, and would not yield the point until several letters rendered the certainty entirely incontrovertible.

STATE OF MICHIGAN, }
VAN BUREN COUNTY. }

DECATUR, MICH., March 12th, 1861.

There personally appeared before me, Dolphin Morris, and made solemn oath to the truth of the foregoing statement and affidavit.

ORRIN T. WELCH, *Justice of the Peace.*

There is a prophecy for you now! What a glorious fulfillment was there of it. Another prophecy was given by that lady, who has before been named so frequently in these debates, at No. 134 South Sixth street, Williamsburg, on the 29th of November, 1854.

[Here the speaker read a prophecy relating to events that would occur in Europe, and which alluded to the assassination of one of the crowned heads of Europe. and to the appearance of a man in Italy, who should be a traitor to his King, but a true man to his God. The gentleman failed to furnish the reporter with the extract, and it does not, therefore, occur here.—REPORTER.]

Now the medium who gave this prophecy, when it appeared to fail, sought to fix it upon Nicholas of Russia, who died during the Crimean war. Another prophecy was made in the *New York Times*, of April, 1856, stating that the steamer Ericson had gone down at sea on the 26th of that month. The same paper, ten days afterwards, published an article chronicling the safe arrival of the vessel at New York.

I have read an affidavit from a spiritual table maker, that shows how some of the raps are to be accounted for. Now I want to know how it is that all your rapping mediums are ladies. Is it because

their voluminous crinoline and flowing skirts are necessary to conceal the knocking they use to produce the raps? I tell you that wherever there is a rap, there is a rogue.

Now, I wish to read to you the testimony of the editor of the *New Orleans Crescent*. I should first state, that when I recently visited New York, I went to the office of the *Spiritual Telegraph*, and saw Mr. Patridge. I asked him to direct me to some of the best and most reliable spirit mediums in the city. "Sir," said he, "I regret to say that our ablest medium is now out of the city—that is Dr. Redman." In the *New Orleans Crescent* of February 29th, 1860, I read the following concerning this man so highly recommended by the editor of the *Spiritual Telegraph*:

"DISAPPEARANCE OF DR. REDMAN,

"We yesterday gave some account of the sudden disappearance of Dr. Redman (not Redmond, as we had it,) the pretended spiritual medium, who had, for some weeks, been astonishing and fleecing credulous people in this community. He disappeared in consequence of the arrival of Dr. Bly, who quickly went to work to show some of the victims how they had been deceived, and opened an office on Dauphine street, near that of the swindler, that he might be ready at hand to explain the swindle to all who felt like calling. We were misinformed when we stated that Redman's cheating was first discovered by a well-known Spiritualist in this city. Dr. Bly, arriving quickly and finding out the names of some of the most prominent of the victims, had an interview with this gentleman; and after astonishing him with raps and messages from departed friends—all done in such a manner as to baffle the closest scrutiny—developed the whole cheat to him, and requested him to visit Redman again, the latter not yet being aware of Bly's arrival. The gentleman went; had another sitting with Redman; was this time able to see into the trick; denounced him as an imposter, and demanded the restoration of over a hundred dollars he had paid to him. Redman refunded the money, and in less than an hour from that time he was off for parts unknown. Yesterday we visited Dr. Bly. He satisfied us thoroughly as to what he professed. He produced the so-called spirit rappings, and produced written messages from our dead friends, in a manner as perfect as we ever saw at any spiritual sitting or circles, at many of which we have been present. He told us before he began, that he was only going to humbug us; and believing this, we were still profoundly astonished, for we were utterly unable to detect the humbuggery. Afterward, when the Doctor explained the tricks and put us in the way of doing the same things as well as he, we will freely confess that our astonishment amounted to the sublime. There never was a cheat so simple. The California ball game, and the other scientific tricks with which swindlers decoy cash out of the pockets of the unwary, must hide their diminished heads before these pretended spiritual manifestations by which Redman and other robbers have reaped so much money from the unsuspecting multitudes."—*New Orleans Crescent*, February 29th, 1860.

What will our spiritual friends say now? Will they persist in spite of all this in crowding their belief down our throats? I again tell you, that wherever there is rap there is a rogue.

My friend may get rid of this by saying, that in our own church

there are hypocrites and rascals; I admit it. But we do not endorse the ability of a man in our church, but simply his moral character; and when we find him to be a rogue, we denounce him and do not endorse him, as the editor of the *Spiritual Telegraph* endorsed Redman to me. I love an honest humbug like Dr. Bly; but I hate an imposter like Redman. When these imposters trifle as they do with our most sacred feelings, there is no language too severe to express my condemnation of their conduct.

Here Mr. JONES' time expired.

MR. WHITING'S TWELFTH REPLICATION.

Mr. WHITING said—

I first wish to read to you from "Owen's Footfalls on the Boundary of another World," page 289, the following statement of the discovery of the intelligence of the Raps, by the Fox girls:

"Kate Fox tried, by silently bringing together her thumb and forefinger, whether she could still obtain a response. Yes! It could see then as well as hear. She called her mother: 'Only look, mother!' she said, bringing together her finger and thumb as before; and as often as she repeated the noiseless motion, just so often responded the raps.

"This at once arrested her mother's attention. 'Count ten,' she said, addressing the noise. Ten strokes distinctly given! 'How old is my daughter Margaret?' Twelve strokes! 'And Kate?' Nine! 'What can all this mean?' was Mrs. Fox's thought; who was answering her? Was it only some mysterious echo of her own thoughts? But the next question she put seemed to refute that idea. 'How many children have I?' she asked aloud. Seven strokes! 'Ah,' she thought, 'it can blunder sometimes.' And then, aloud, 'Try again!' Still the number of raps was seven. Of a sudden, a thought crossed Mrs. Fox's mind: 'Are they alive?' she asked. Silence for answer. 'How many are living?' Six strokes. 'How many dead?' A single stroke. She had lost a child.

"Then she asked, 'Are you a man?' No answer. 'Are you a spirit?' It rapped. 'May my neighbors hear, if I call them?' It rapped again.

"Thereupon she asked her husband to call a neighbor—a Mrs. Redfield—who came in laughing; but her cheer was soon changed. The answers to her inquiries were as prompt and pertinent as they had been in those of Mrs. Fox. She was struck with awe; and when in reply to a question about the number of her children, by rapping four instead of three, as she expected, it reminded her of a little daughter, Mary, whom she had recently lost, she burst into tears."—Page 289.

In regard to the discovery of the body of the peddler in the cellar of the house at Hydesville, about which my friend inquired, I have simply to state, that at the suggestion of the spirits a search was made in the cellar; and although once discontinued on account of the

water which flowed in from an adjoining creek, in the spring, was afterwards resumed, and portions of a human skeleton found in the locality designated by the spirits.

I now will read a narrative of events which occurred in the family of John Wesley, at his residence at Epworth :

MEMORANDUM OF JOHN WESLEY, DETAILING THE GENERAL CIRCUMSTANCES, OF WHICH ALL THE FAMILY WERE FREQUENT WITNESSES.

"Before it came into my room the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rung and jarred exceedingly. When it was in any room, let them make what noise they would, its dead, hollow note would be clearly heard above them all.

"The sound very often seemed in the air in the middle of the room; nor could they make any such themselves by any contrivance. It never came by day, till my mother ordered the horn to be blown. After that time, scarce any one could go from one room to another, but the latch of the room they went to was lifted up before they touched it. From the time of my mother desiring it not to disturb her from five to six, it was never heard in her chamber till she came down stairs, nor at any time when she was employed in devotion."—Page 284 and 285 of *Clark's Life of Wesley*.

As to the cause of these disturbances, Dr. Clark has the following:

"For some time the family believed it to be a trick; but at last they were all satisfied it was something supernatural: with others the house was considered as haunted. Mrs. Wesley's opinion was, probably, the most correct. She supposed that these noises portended the death of her brother, then in the East India Company's service. This gentleman, who had acquired a large fortune, suddenly disappeared, and was never heard of more."—Page 287 to 289 of *same book*.

And as an appropriate addenda to this I will read another extract from Wesley's sermon on Faith, as follows—page 470 :

"And how much will that add to the happiness of those spirits, who are already discharged from the body, that they are permitted to minister to those whom they have left behind? An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow-servants, the prophets:' not God, not an angel, but a human spirit."

I now wish to introduce a letter relative to the painting of portraits by spirit agency, as follows:

LA SALLE, February 27, 1861.

MR. A. B. WHITING, ALBION, *Dear Friend*: You ask for a description of the spirit portraits, taken by Mr. W. P. Anderson, of my friends in the spirit world.

No. 1. A life size portrait of Joseph Lovel Larkin, who died November 15, 1840, twenty years last November. The picture is twenty-eight by thirty-eight inches; was taken in two hours and forty minutes. There is a wreath round it, nearly two yards long, on which are twenty-nine roses, gracefully thrown over the left arm, which is extended above the head, holding a bouquet. In the other hand is a large bouquet of rare flowers. Several artists have seen it, and admit it would take them, at least, six days to copy the wreath alone. The likeness is a good one. I recognized it in a moment on

seeing it, although I had two other boys nearly of the same age and size in the spirit world, and had asked for the others and not this.

No. 2. Francis B. Larkin, died July 16, 1846; life size—same size as the other. With his right hand he has gathered up his tunic and holding his flowers; the left is extended, catching the flowers as they drop from his mother: far up in the clouds, directly above the child and partly over his left, is seen his mother, so far up in the clouds, that, although she was eight times larger than the boy, yet she appears not larger than his arm and hand. Roses dropping from her hand at that height appear about the size of a half of a pea, and yet when they reach his hand are nearly or quite two inches across. I have a miniature of the mother, taken before she died. The picture is so perfect, that every one is struck with the resemblance of the two. On the other side, and far above, appear the likenesses of his two little brothers. This likeness is equally as good as the other. I call them both a good likeness of the two boys.

No. 3. Is the likeness of my mother's youngest sister, who died thirty-one years ago—namely, July 17, 1830, aged twenty-four years. This is, also, a good likeness. I recognize it as perfect as she appeared six months before she died.

No. 4. Is a likeness of my wife's father, who died ten years ago, taken for her before even that she so much as knew that likenesses were taken of the spirits. She calls it a good likeness of her father.

No. 5. Is the likeness of a little girl, who died four years ago last summer, aged four years. Of this the father, Mr. O. N. Adams, says, he would not have a pencil stroke different. Others who knew the child recognize it as a good likeness.

No. 6. Is the likeness of the same child as she now appears after four years and a half in the spirit world. This looks much more spiritual and refined. It is called by many Mr. Anderson's master piece. The most striking part of this picture is the perfect shape of the arm, showing through drapery.

No. 7. Is Mrs. Darron, wife of Sidney Darron, who died eleven or twelve years ago. Mr. Darron calls it a perfect likeness; many others have recognized it as Mrs. Darron, and a good likeness. The worked collar and dress, also breast pin, are precisely like the one she wore in life time.

No. 8. A likeness of a Mrs. Scott, who died many years ago. This picture was recognized before completed; after which two good tests were attached: first, she was hump-backed; second, the peculiar manner she always wore and tied a handkerchief around her neck.

No. 9 and 10 were the likenesses of Mrs. Cook and child, ten years old, wife of Mr. A. G. Cook, of Ottawa, and their child. This is a magnificent picture, life size, fully dressed as in life time. These figures were both taken, their forms, dress, hands and arms: the boy's arm around the mother's waist, the mother's arm around the boy and resting upon his left shoulder, the hand and fingers showing perfect as in life; and yet the mystery is not told: for lo! neither heads were on their bodies—the pictures all completed, but headless. In a few hours afterwards the heads were placed upon their shoulders, or rather between them, as perfect and natural as if first drawn, and then the other parts drawn to correspond. My wife and I will both testify to this on any and all occasions, as we both examined the pictures minutely in their semi-completed condition.

No. 11. Is the likeness of a little boy, son of Mr. and the present Mrs. A. S. Cook, of Ottawa, life size. This was taken in a nude state, with a light sash or robe thrown across its loins, and showing every muscle in the system as perfectly as can be shown by a Powers. The arms are held up, the hand holding a basket of splendid flowers above his head and hanging down or drooping around him. This picture was also completed without the head. We both saw this headless, and yet complete, but did not see it completed for nearly or quite two weeks afterwards. These three last are acknowledged by their friends as perfect likenesses.

No. 12. Was the daughter of Webster Laing, a full sized picture, very beautiful. This picture has probably been recognized by more persons than any yet taken. This picture was taken twenty-one miles from my house, at Mr. Laing's, on the prairie.

I shall add two more to the number—farther than that I do not know as it is any use to add more, though I might add a large number, taken and reeognised while at my house.

Mr. W. P. Anderson, with his lady, were at our house about three months last fall, and all of the above save one, with some forty or fifty others, were taken during that time. When he came to my house, the room was fitted up for him, and darkened, thoroughly examined and carefully furnished by an unbeliever, a *member of the Baptist Church*, and we can testify that all of the apparatus used in making those pictures was simply a lead pencil and a sheet of white paper. One of the pictures taken, which now hangs in our house, was taken on Starved Rock, seven miles from home, in the presence of Mr. John M. Turner, our Post Master, Mr. Holland, a Methodist Class Leader, Mrs. Anderson and myself; it was an Indian, a Princess, as represented, which we have no reason to doubt. I could give you a good test in regard to this and another taken in the same place; but it will require a lengthy report to do the matter justiee.

In the above descriptions I have intended to be truthful. If any one doubts my statements, let him visit me, and I will do the best in my power to satisfy him that at least I have not deceived intentionally.

I will say one word more. As the almighty dollar has more might in argument than anything else, I will now make to you, and through you to any of your friends, an offer of one hundred dollars, for any person who will do the work of three minutes in fifteen days, as neatly and as perfect as the copy, which I will give them to follow. And when they have worked to their heart's content, and find they cannot do it, if they will give me fifty dollars, I will get the spirits to show, or rather do it for them, in the three minutes.

We have a picture that purports to be one of an Indian brave. The picture was taken in fifteen minutes, with all its paraphernalia. On the right side of his cap or turban is a single goose quill or feather, which is run through the band and stieks up above the head.

Now I propose to give to any person one hundred dollars who will put through another feather, on the other side of the head, and through the band, as perfect as the one on the right side—and they may lay the top of the feather under the one already there, or over it, as they please. This whole picture was taken in fifteen minutes; they may have fifteen days to do but a moiety of the work in it.

Who will do it?

I will make another offer. We have two pictures here, taken by Mr. Anderson, around which is thrown a circle, or an elliptic, neither of which have I described in the above.

I will give to any person one hundred dollars who will strike a circle or elliptic which shall exactly fit on to that, in all its parts, with no instruments but lead pencil and paper. I will allow them three hundred and sixty-five days to do it in, they may work fifteen hours a day, taking seven days in the week, and may have a pile of paper twenty feet high to experiment upon; try as many times as they please, and as often; may look at the picture as much as they please, but are to take no measurements. When they have tried sufficient, for fifty dollars I will have the same thing produced in *three seconds* by the spirits, through Mr. Anderson. The above offer is made to any one who will do it in his normal condition, without spirit aid.

With many kind wishes for your health and suecess.

I am, yours truly,

LYMAN B. LARKIN, M. D.

Fellow of the Mass. Medical Society.

LaSALLE, March 4, '61.

Mr. A. B. WHITING—*Dear Friend*: I promised you a description of two more pictures:

No. 1 is the portrait of the father of our present Post Master, Mr. John M. Turner. He left earth's plain forty years ago. It is a beautiful picture. It resembles our Post Master very much, and yet we cannot recognize it, as he died the same day on which his son was born.

No. 2 is the portrait of Capt. Clark, of New Haven, Connecticut. This is the largest picture as yet taken. All who knew him, who have seen it, recognize it as a good likeness. Capt. Clark was a large man, a sea captain, and had followed the sea for many years, but died at home. The picture is taken full size—he is taken sitting in an arm chair, like the one he for years used in his office, and is sitting at his table writing; there are several of his account books upon the table; his inkstand, the same he had used for years, the cork taken out and standing upon its top, as was the old gentleman's custom always to place it; his telescope and compass both lying upon the table; the table is covered with a damask cloth, the figures of which show plainly as it hangs down in front of the table. The coat and vest, like the ones he had worn for years, with the vest, a single breasted one, buttoned up to the last button at the top, as he had always worn it for years; shirt collar and neck tie. Thus far, the picture is complete, but no head. And in that condition the picture remained nearly two weeks, as seen by myself and wife. After that, the head was set into the shirt collar as natural as life. When the head was put on, he stood at the head and worked from the top of the head down to the shirt collar. This picture purports to have been Mrs. M. Turner's father. Mr. and Mrs. Turner both pronounce it a correct likeness in every particular.

Truly yours,

L. B. LARKIN.

We fully concur in the above statement.

JOHN H. McFARRAN.
J. R. McFARRAN.

All of this weight of testimony I consider a part of the great chain of argument, which leads us, irresistibly, to the conclusion, that these manifestations are of spiritual origin.

My opponent has alluded to the fact, that sometimes prophecies have been proven false. Mr. Davis has fully explained the apparent plagiarism in relation to the quotations from Horace Mann's lecture. He had not seen the *Tribune* which contained it; he had remained shut up in his room all the day he was in Cleveland; and the paper containing the lecture arrived in Cleveland on the late train the night he alluded to it. So of the theory of rain, which my friend accuses him of stealing. The article of Mr. Davis is not enough like that which he is accused of purloining, to be a plagiarism. Mr. Davis needs no endorsement from me. He is looked up to and respected all over Europe and America, and his mild and truthful character has always placed him above abuse. He has been attacked and has received detraction and calumny, and has gone on the even tenor of his way. When Grimes and Mattison and Gordon and Felton and all the other detractors of Spiritualism shall have been forgotten, the

name and memory of Andrew Jackson Davis will stand immortal, with a tiara of glory shining round his head. All that my opponent can say can detract nothing from his reputation, or make a flaw in his spotless character, who has lifted up his voice only to give expression to words of wisdom and sincerity.

As to Dr. Redman, I can say that he asserts, and that N. C. Folger—who is the man who accused him of being an imposter—admits that he said to him, “Sir, you are a good physical medium; but you cheated me in the ballot-test.” Folger demanded the raps, and became angry because he could not obtain them. Redman, who is a timid man, became alarmed, and could at that time call no spirits to his aid.

Here Mr. WHITING’S time expired.

MR. JONES’ CLOSING ARGUMENT.

Mr. JONES said—

My opponent must now be aware that he has arrived at the full end of his evidence. The rules of debate will cut him off now from the introduction of any new matter to which I cannot reply. I trembled in my seat when he got up and came forward with his documents; but still we stand, and now we have no fear. I wish once more to turn your attention and his to the question of the credibility of his witnesses. I have established the point by the best legal authority, that where witnesses contradict each other, there is *prima facie* evidence of fraud. Now, in volume 2, page 253 of Andrew Jackson Davis’ Revelations, we read that the responses from the spirit world are very conflicting. In the first place, a spirit informs Mr. Tiffany that the first or primary sphere in which the spirits dwell, is three miles from the earth. A spirit, in the *Mountain Cove Journal*, says the first sphere is four miles from the earth; Ballou says it is seven miles away; Mrs. Franklin says that the shining stars are the homes of the spirits. Now how delightfully they do agree! In the book called “Supernal Theology,” we are told that the seventh sphere is four thousand miles from the earth; Gridley says the first sphere is five thousand miles away, and the sixth sphere thirty thousand miles distant. Indians inhabit the second sphere, says the “*Harmonia*.” Mr. Hammond says this is not true. Spirits cannot pass through

solid substances, says a book called "Spirit Intercourse," on pages 125, 138 and 141. Here is Britton's statement of how one went in and out of a locked trunk. Thus do we come on our opponent's own ground, and confute him by these endless contradictions, which, according to the rules of evidence, destroy the credibility of his witnesses.

Throughout this discussion we have endeavored to hold fast to the question, demanding evidence to prove the negative position assumed by my opponent. He has met us, just as the spiritualists have always met us before—by mocking us by coming here with his spiritual books and his *Banner of Light*, and by giving us nearly half an hour's dose of letters about a man who took spiritual pictures. To overthrow our position, my opponent should have proved that these manifestations do originate with departed human beings. If these manifestations occur in every town, as my friend has said they do, they should have been produced here. He avoided complying with this demand, on the pretended ground that the conditions could not be made right, and that I am too antagonistic—thus actually confessing that I could have the power to prevent even Miss Ada Hoyt from having her manifestations here. Think of a poor, weak mortal like me preventing some high and powerful intelligence like Bacon or Locke from communicating with humanity. "The conditions are not right," says he. One condition is, that you must believe first and be receptive, before you can get the evidence that will convince you—you have to be gullible before you are gulled. I have met my opponent on his own ground, and have shown that his witnesses are not reliable, and that they contradict themselves. This I defy him to deny. If this audience comprises men of intelligence, they will know that I have kept close to the rules of evidence, and that I have had a right to demand and insist upon the only class of evidence that would be convincing, and which my opponent has refused to produce.

I can rest the debate here by reading the following eloquent expressions of the Rev. T. L. Harris, once a Spiritualist, but now a minister of the gospel—but far removed from me in the sublime mysticism of Swedenborgianism. The "Epic of the Starry Heavens" was written by Mr. Harris when he was a Spiritualist; but he has lived to see the delusion under which he then labored and to bear this eloquent testimony against it:

"If I strip the veil from this horror, I have a right, as a Christian teacher, so to do. I but reiterate matters which the best informed of Spiritualists are

as fully acquainted with, as that media speak, or that tables move. I do it, not for the purpose of exciting prejudice against the spiritual movement of the age, but rather because I view these things as the confused shapes and images of darkness, rolled up from Infernus, to delude as many as possible into a corrupt and ruinous belief in spiritual soceries and delusions; and so to disgust all, whom they cannot thus infatuate, as to induce them to remain *neutral* in the great coming fight between the Spiritualists of Heaven and the Spiritualists of Hell. Murder, adultery, suicide, and the most revolting blasphemies, may be traced directly to the communications and puttings forth of impure spirits, both in ancient and in modern times. But those which the most external observer can thus trace, serve merely as the visible bubbles that show the current of the

“And, so far as I am able to judge, the majority of such instances are traceable to the habit of attending *seances*. I earnestly call attention to this point. The man of iron nerves may say that he feels no change of state. He may laugh dowe the idea of peril. With him it is but a question of time. The vitriol that eats in a day through iron wire, has but to continue the process to eat through the iron bar. It is slow, this poison, but it is sure. I lift the alarum cry of danger. It is not safe, unless there is a Divine use and value in the act, and so unless it is in the order of Providence, either to submit to a spirit's influence, or to participate in circles for spirit manifestations. * *

“As with a voice from the secret chambers, where the fair, the young, the virtuous, the unsuspecting, from the mere habit of attending the *seance*, have felt the foul contact of the larvæ from perdition, I cry to all, ‘Shun the *seance*, where the unregenerate, or giddy, or worldly, or volatile and careless medium officiates as the mediator and opener of the door between the natural and unseen worlds. If you do not wish to become yourselves demons, shun the place and shun the occasion.’ To the pure, to those who would remain pure, I can hint such reasons as, if uttered, would make every ear tingle.”

That is the expression of one who came from the dark realms of Spiritualism one year ago. I say to you, adding my voice to his and praying Heaven to give strength to it, as you love Truth and Justice, as you would not mock the hopes of those who seek a true revelation from heaven, shun the *seance*, and look upon its tricks and fantasies as you do upon those of jugglery. You can't explain the Wizard's tricks; and yet you are called upon to give up your Bible, truth, and all holy things for, this despicable jugglery. The Bible, the church, and Heaven are to be surrendered for it. Spiritualists abuse that blessed book. Let them: it will stand firm as the pillars of Heaven; and notwithstanding all the contumely that Spiritualism may heap upon it, it will still stand forth a bright and shining light, making the sons of the morning to shout for joy, bringing liberty to the captives and the opening of the prison-doors to those who are bound. I have given my voice against resting our faith upon the delusive and shallow basis of Spiritualism; and I have shown to you, to the extent of my ability and strength, that the claims of Spiritualism are false and the very height of folly.

I would say in conclusion, that I have the kindest feelings toward my opponent. If I have, in the debate, offended the feelings of any

one, I ask his forgiveness, as he hopes to be forgiven of God. I have been necessitated to draw forth these things. I hope that time will come when my opponent can see a clearer light than that which now guides him, and that we shall yet sing together in that celestial sphere where all is purity and truth. I accord to him eminent ability; but I deny his inspiration. There is no insincerity in my words when I say that he is the ablest Spiritualist I have ever met with or read of. I pay him this compliment in all sincerity; and with gratitude for the manner in which he has conducted this debate. Truth is the ultimatum we both are striving to reach; and the path which we pursue to reach that goal, is of but little moment, so that at last the wished-for Rock is found.

Here Mr. JONES' time expired.

MR. WHITING'S CLOSE.

Mr. WHITING said:

I thank my opponent for the high compliment he has paid me. More than this I will not now say. Whether it be deserved or not, is not relevant to the question. From the beginning to the end of this discussion, we have endeavored to keep close to the subject, and to produce the very best evidence, oral, written and printed, which could be afforded of the truth of our position. It all stands on record there. It is indisputable. My opponent demands that Mr. Anderson, the spirit picture painter, shall prove that these pictures are the works of spirits. We answer that they prove that themselves, by the internal evidence they carry with them. The artist who painted these pictures is a young man, and many of the portraits are those of old men, who died before he was born. And then the pictures were painted in so short a time, that no earthly hands could achieve the task. These beautiful pictures, as they hang in the parlors of their owners, are living testimonials of the power of the spirits to control us. They are the pictures of the departed, and they speak the language of the other life. One of them, the picture of an Indian maiden, unfolds all the mournful and romantic history of the famous "Starved Rock," on which she died. These are evidences that come home to every soul. As to the other evidences I have adduced; the prophecy that my opponent has deemed false; has

not this prophecy of a man who should arise in Europe, "who should be a traitor to his King, but a true man to his God," been most fully and remarkably fulfilled in the advent of Garibaldi, the liberator of Italy; traitor, it is true, to his King, the tyrant of the Sicilies, but a true man to his God? And did not the death of the Emperor of Russia, who is more than suspected to have been poisoned, fulfill the other portion of this remarkable spiritual prophecy?

I will not notice at length the other portions of my opponent's closing appeal, with the exception of his quotation from Mr. Harris, That quotation refers to what Mr. Harris calls "disorderly spirits," and after he had written the words which my friend has quoted from him, Mr. Harris wrote strongly and fervently in favor of the revelations which were received from "orderly spirits." He discriminates between orderly and disorderly spirits, and while he denounces the latter, he approves of the former. We do not endorse Mr. Harris. He is a beautiful writer, and while under the spirit influence, wrote some beautiful poetry; but, notwithstanding this, he is erratic and anxious after popularity and power.

With all due respect to my opponent, he has contradicted himself many times in this discussion. Sometimes he has denounced all Spiritualists as fools, idiots, or demented persons. Again he has admitted them to be intelligent; and in conclusion, he warns you to beware of their tempting and seductive impostures, and to strive for something better and holier than they can give you.

He wound up with an argument which every clergyman always uses in such a discussion: keep away from the *seance*, he exclaims, lest you be mixed up with demons! That is the best conclusion for all opponents of Spiritualism to arrive at, in the opinion of my friend. Keep away! Beware of the *seance*! beware of imposture! beware of self-deceived and deceivers! This is the universal motto of the Church and Clergy. But with all their precautions, many of them have been converted to Spiritualism. That system of belief stands to-day with four millions of converts in America, and many thousands in all the countries of Europe. Among these converts are such men as Edmonds, Tallmadge, Simmons, Dr. Hare, and others, of giant intelligence and profound education—not at all gullible. It has remained for my friend here in Decatur to say that to be a Spiritualist, one must be gullible or demented. Does it become him in this manner to impugn the character of such men as Dr. Hare, Robert Dale Owen, Hon. S. S. Jones, of Illinois, the learned Doctors of New

York, and others like them, who are Spiritualists! Does it become him to say that it is necessary for one to be gullible before he can become a Spiritualist? Judge Edmonds was recently asked to become Recorder of the city of New York; he declined the offer upon reasons so just and praiseworthy that all the press of New York were compelled to praise him; and yet this is a man who is so demented and insane as to be a confirmed Spiritualist! The well known Lithographer, of Perkins & Co., of Hartford, whose maps and pictures are to be seen in every town, has been a devoted Spiritualist for many years. Great mental skill and good judgment is required in the art, which he prosecutes so successfully, and yet he is so gullible and weak as to be a Spiritualist. Sharpe, the inventor of the celebrated rifle which bears his name, is a Spiritualist, and he says that he invented his rifle by spiritual impression. His establishment, which is a large and important one, is managed by a company of Spiritualists. All these facts are parts of our chain of evidence. I do not mention a tithe of the distinguished names I could enumerate, which are borne by Spiritualists. Does it become my opponent, here in this little village of Decatur, to say that all these men are necessarily gullible? The shades of the departed dead have, for the last twelve years, developed the few mediums which existed twelve years ago, into many thousands, scattered all over the country. They stand as living witnesses, as a grand phalanx, as a mighty army, in defence of the truth of spiritual intercourse.

I have adduced the names I have mentioned to show that the intelligent and wealthy of this and other countries, are to be found among the ranks of the Spiritualists. If this be so, and we can number among us savans, men of imperial station, and those whom the Pope of Rome trembles before, as they act through Napoleon, Emperor of France—for not only are spiritual mediums kept constantly in the palace of the Tulleries, to advise the Emperor, and to warn him of coming dangers—sometimes saving his life by their information—but the Emperor himself is an impressionable medium, and acts by spirit influence in his struggle against the Pope; and that mighty mind who swings the sword of Italy in his hand, and controls her destinies, is also a Spiritualist: if all these things are so, we say, it shows that there is candor, intellect, wealth, power, intelligence and skill upon the side of Spiritualism; and notwithstanding all that my friend has said about the necessary gullibility of Spiritualists, I think my spiritual friends find themselves in good company

at least. Spiritualism is among you with its power and beauty, sinking down deep into the heart of humanity. The spirits tell us of that which they do know, and they do not contradict themselves. As if one should come to this world from a distant star, and alighting on the prairies of Illinois, would return and describe the earth as a great level plain; while another, alighting on the mountains of the Oregon, would describe it as a region of majestic hills; they might seem to contradict each other—but they would only speak of the world as they each had seen it. So of the spirits; they testify only as to what they know. If one tells you that he lives sixty miles away, and another that he lives seven millions of miles distant, it is a difference of state and aspiration. Some may wish to go to the distant planets, and others may wish to spend their time on earth, to benefit humanity.

My opponent said that he did not care what Wesley, St. Paul, or Christ said. But Wesley said that it was a glorious privilege for a spirit to return to earth, to benefit humanity. Yes, it is indeed a glorious privilege. In the dim ages of the past we see this. The Hindoo Chrisna, the Demon of Socrates, the visions of Plato, the wise axioms of Pythagoras and Zenophon, teach us that spiritual communion with the dead is not hypothetical; but that it is a telegraph that reaches from Heaven to earth. Do you not get all the information you can of a distant land to which you expect to journey? Then investigate Spiritualism, for it tells you of a land in which you are to dwell forever; and the more you know of it, the better you will be prepared to enjoy it. Soon you will all be spirits, and you will then be just as anxious to watch over and befriend those loved ones you leave behind you, as the spirits now are to watch over and befriend you. As you remember the cold word, and the sneer, and the heartless taunt which you gave to the Spiritualist on earth, your souls may be darkened. But if you train your minds to the reception of these truths, you will gain a glorious victory over all your chilling doubts and fears.

My opponent has likened Spiritualism to the Lyænian Hydra. The comparison was apt. Spiritualism is like the Hydra in one respect: its arguments are like it. All the Rogers and Mattisons and Grimes and Jones may hew away at the heads of Spiritualism's arguments; they may call in vain on Heaven, and they may search fruitlessly on earth to find a Hercules who can destroy this Hydra. No sooner do they fancy that they have destroyed one of its arguments, than two others, more potent, spring up in its stead. But, unlike the Hydra,

Spiritualism does not destroy humanity. On the contrary, nothing satisfies so well the wants of humanity, at this time, as does Spiritualism.

We think that we have shown that the manifestations of modern Spiritualism are not hypothetical in their origin. My opponent has paid a high compliment to the Bible. I wish that it could have been used in this debate. I love all the truths which it contains; and I could have found much in it to sustain my position. But I met my opponent on his own ground, conceded to his resolution, and accepted his rules; and on this platform I have met him, hemmed in by these rules, and obliged to adduce evidence wholly confined to modern Spiritualism. The time may come when we may adduce, in your hearing, the arguments which the rules of this debate have forbidden. My understanding of the Bible is as much my right, as my friend's understanding of that book is his right.

Spiritualism still lives! Gallileo, after his forced renunciation of his theory of the motion of the earth, exclaimed. "But it does move!" All the Pope Urbans cannot help it. "Wherever there is a rap, there is a rogue," says my friend. No! The divine light of the angel world, while the fires of nature continue to burn, and the human soul continues to aspire to a higher and a purer life, will reveal to us the pearly gates which open upon a world that is only the continuation of our present dwelling place, and reveal fully the glories by which Spiritualism, like a circle of divine life, encompasses the world.

Here Mr. WHITING's time expired, and the Moderator pronounced that the debate had closed.



POSTSCRIPT.

MR. JONES having, subsequently, furnished the copy of the communication from Patrick Murphy, and the extract from Judge Edmond's book on Spiritualism, but too late for insertion in the proper place, we insert them here.—REPORTER.

EXTRACT FROM THE BANNER OF LIGHT—"PATRICK MURPHY."

"Faith that's a nice time I had to meself Easter Sunday. Mary made a fool o' herself; she moved every divil o' a thing out o' the house intirely—gone to another place, where they think the divil can't go. The praist has blessed; but faith his blessing will go no further than his mouth. I could have blessed it as well meself intirely; the Catholics think too much o' the praist's blessing. I came here to-day to tell Mary I can go to the place where she is and move the things just as well as ever. The Lord God, or some o' the saints, give her medium powers, and God blesses me all the time to use them; an' when she'll sit down an' talk to me daicent, I'll behave meself. I was standing forninst her this morning. She says it could not be meself at all, but it was the divil—put that down, God bless you, an' Mary will see that it was meself that was there.

"All I've got to say before I go is, tell Mary I'm as happy as a duck in the rain. When she thrates me daicent, I'll behave meself—that's all. Good by."

JUDGE EDMOND'S SAW MILL SCENE.

"The saw mill was at work, with four saws a-going; but I did not see around it any of the litter which I have been accustomed to here: no loose piles of slabs, no heaps of saw dust, no decaying logs, but everything was neat and orderly. The logs were piled up in heaps, and so arranged as to look very handsome. They were arranged in piles. I counted the base: it consisted of eight logs, then above that layer seven, and then six, and so on up to a point. All their rubbish and dirt, I observed, were carried off by a sewer, dug underground, and terminating at the precipice I have already mentisned. By means of a waste weir, all the rubbish was carried off that way, and the water passed clear and pure down through the farm. When I approached, they were sawing a large log with the whole four saws. It was a singular kind of wood—something like the birds-eye maple, but the spots were larger, and the wood susceptible of a higher polish. Each board, as it came from the saw, was finely polished and smoothed; and I examined to see how that was done. The back of each saw was as thick as its front edge, and so constructed, that it smoothed and polished, as it went along, the roughness which the teeth had made. The mill itself was a beautiful structure: it was a Doric Temple, with two rows of columns, open entirely at the sides, and a roof that projected over both at the ends and at the sides. He had time enough to build, and had taken care to ornament it. Just beyond this mill I saw a pasture, in which horses and cows were grazing, and through it ran a stream of water."—*Spiritualism by Edmonds and Dexter.*

No 013

EVIDENCES
Filed Apr 29. 1861
—OF—
W. H. Bradley
MODERN SPIRITUALISM,

BEING A DEBATE

HELD AT

DECATUR, MICHIGAN,

March 12th, 13th, and 14th, 1861,

BETWEEN

MR. A. B. WHITING AND REV. JOS. JONES,

UPON THE QUESTION

“Resolved, That the origin of Modern Spiritual phenomena is
entirely hypothetical, and therefore, the revelations
from that source are not at all reliable.”


REPORTED BY C. C. FLINT,

Of the “Chicago Daily Democrat.”

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